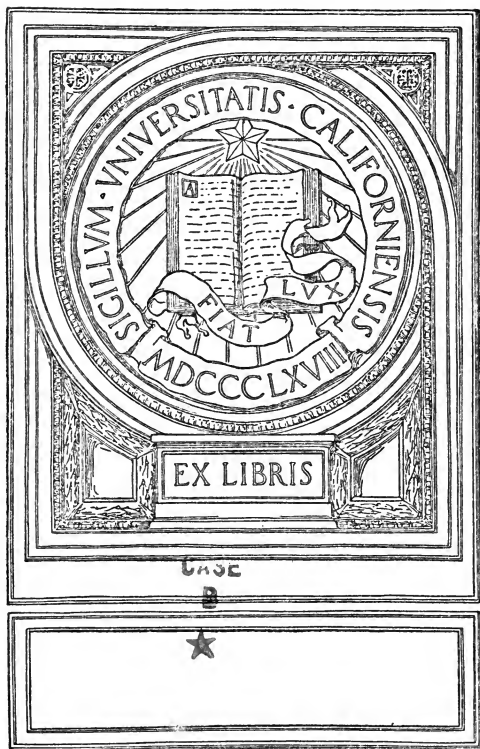




R35 E5  
1688



CASE

B





quarts  
3 doz.  $\frac{1}{2}$  lb. of Cherry  
2 doz.  $\frac{1}{2}$  lb. of  
2 doz.  $\frac{1}{2}$  lb. of Canary wine  
2 doz. in  $\frac{1}{2}$  lb.





Montieur PASCAL'S

THOUGHTS

Meditations and Prayers

Translated

MORAL and DIVINE

As they were found in his Papers  
after his Death.

Together with a DISCOURSE upon

Montieur Pascal's THOUGHTS

Wherein is shewn, that the Design

As this work is designed

On the PRINCIPLES of the

of the

Wherein is shewn, that the

TRATION of the

as out of the

of this

I have

Printed by A. M.

in the

Printed by J. B. Young at the

of the

Monfieur *PASCALL'S*  
*THOUGHTS,*  
Meditations, and Prayers,

Touching Matters

*MORAL* and *DIVINE,*  
As they were found in his Papers  
after his Death.

Together with a *DISCOURSE* upon  
Monfieur *Pascall's* *THOUGHTS,*  
Wherein is shewn what was his Design.

As also another *DISCOURSE*  
On the *PROOFS* of the Truth of the  
Books of *Moses.*

And a *TREATISE,*  
Wherein is made appear that there are *DEMON-*  
*STRATIONS* of a different Nature, but as certain  
as those of Geometry, and that such may be given  
of the Christian Religion.

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Done into *English* by *Jos. Walker.*

---

Licened by *R. M.*

---

*L O N D O N,*

Printed for *Jacob Tonson* at the *Judge's Head* in  
*Chancery-lane* near *Fleet-street.* 1688.

**I**T being my Father's Will that I  
should be a Peer, when I was  
born, I have (for so in Deeds has  
made him) the Earl of Orkney come to  
take Shipping for Ireland, his Lordship  
A 3

Honoured Sir,

A Member of the Royal Society

**Robt. Boyle**

HONOURABLE

TO THE

CLERK

B1901

P43 E68

Case B

★

TO THE  
HONOURABLE  
Rob<sup>t</sup>. Boyle,  
ESQUIRE,

A Member of the Royal Society.

Honoured Sir,

**I**T being my Fortune to Live some  
Years in a Port, where your Immor-  
tal Brother (for so his Deeds has  
made him) the Earl of Orrery came to  
take Shipping for Ireland, his Lordship

A 3

was

17200859

## The Epistle Dedicatory.

was pleas'd to shew me a small Treatise writ (I think) by the Baron De Isola, intimating it was worth Translating into English; I on my part yielded a ready compliance, and his Lordship was pleas'd to say it was done to his satisfaction. The Approbation of so great a Judge, encouraged me to set on farther Attempts of that kind, so that bearing by a Judicious Person, that Monsieur Pascall's Works would be well accepted, I got one of the Books, and have used my Endeavours about it, and observing a Parity there is (in some things) betwixt your Honour and our Author, I thought I could not commit the so much Admir'd and Esteem'd Monsieur Pascall and his Precious Remains, into safer and better Hands than the Famous Master Boyle's, nor recommend him to Travel the Kings Dominions, under a better or safer Conduct, than that of your Honours Favourable Approbation and Acceptance.

If



## The Epistle Dedicatory.

If the Translation has not the Advantages of Art and Elegancy it requir'd and deserves, I cannot help it, the Will must pass for the Deed; much Silver cannot be expected out of a Lead Mine; I have kept to the Authors Sense as near as I could; and have given way, that any one else might have perform'd it better if they pleas'd.

Monsieur Pascall was Nobly Descended, and a great lover of Vertue and Learning from his Infancy, Every body knows, Sir, you Eminently enjoy these Advantages.

He was call'd a Christian Philosopher, and Mathematician; who knows not but your Honour deserves these Epithets, by the many Learned and Profound Treatises you have Compos'd. He made all his Works, and Actions of his Life, tend to the Temporal and

## The Epistle Dedicatory.

*Eternal good of Men: You have Employ'd your whole Life and Estate in Laborious Studying the abstrusest Recesses of Nature, for the Glory of God, of Religion, and the good of Mankind. as appears by your Excellent Treatise of the Stile of the Holy Scriptures, &c.*

*Monsieur Pascall was Eminently Charitable, Pious, and Exemplary in his Morals, hating and reprov'g Vice in himself and others, wherein he surpast most of the Clergy: These things, Sir, cannot be deny'd you to such a Degree; that for disapproving Vice, you acquir'd the Title of Lay-Bishop; for those truly deserve double Honour who thoroughly Reform themselves, and do sincerely reprove Sin and Vice impartially in all sorts of Persons whatsoever. The Prophets, Christ, the Apostles, and all Good Men have done so. Those who are indifferent in this regard, and that*  
*manage*

## The Epistle Dedicatory.

manage themselves and Interests with a kind of human Policy, thinking thereby to scape in a whole Skin; let such tremble, for a Monsieur Pascall and a Master Boyle will Rise up in Judgment and condemn them; such doings will not turn to Account in the End, as appears by our next Neighbours sad Experience.

I observe, and could Instance other particular Strains in Monsieur Pascall's and your Honours Works, and Life, which the World would be Proud to know; but I hold my Hand, and referr so weighty a Work to be perform'd by your Panegyrists.

It is very seldom such Vertues as were in him, are found in those of the Communion wherein he Liv'd: But when I consider and compare his Writings and Life, with a Lord Treasurer Manchester, a Master Herbert, and many  
other

## The Epistle Dedicatory.

other Worthies that have liv'd and  
shin'd in the English Climate, I will  
not presume, but shall leave it to the  
Learned World to judge the apparent dif-  
ferences may be discern'd.

It is true Monsieur Pascall is Dead,  
but his great Purity of Life and Zeal,  
according to what he could discern  
through the Mists of Superstition, and  
part of his Remains in this Treatise:  
and you Illustrious, Sir, in the Nu-  
merous Issue you have enrich'd the  
World with: I say the Pious and Lear-  
ned Master Boyle, and Monsieur Pas-  
call, in their Excellent Works, do yet,  
and Will for ever Live and Shine, and  
speak aloud in the Temple of Fame,  
and will be rever'd in the Memory of  
Good Men, and thereby have acquir'd  
a Name better than of Sons and Daugh-  
ters.

I know

## The Epistle Dedicatory.

I know it is a common Practice to Expose Pieces as the Real Product of a Couper, a Carrachio, a Vandike, &c. and to impose on Men Spurious Brats for Legitimate Children, because they may have some Features of their Parents.

I dare not assure the World that the Account here given us of Monsieur Pascall's Life and Works, are a Lively and Perfect Representation of him; on the contrary, having seriously consider'd the Solidity and Design of his Book, in most parts of it, I am rather apt to believe, there are many Strokes and Alterations made by other Hands, through that which some call *pia fraus*, that were never intended by him, had he liv'd to have seen his own Works finish'd.

It is Recorded of Epaminondas, that he earnestly desir'd he might obtain

## The Epistle Dedicatory.

tain one of the Prizes at the Olympick Games, that his Mother might partake with him the Pleasure of his Happiness. What an exceeding great Contentment must it needs be to your Illustrious Relations, to see you for so many years successively enjoy, in the sight of all Europe, greater Honours than that so Passionately desir'd by that Famous Græcian.

You were not Content to search into the Secrets and Nature of all things, in the Elements over and under us, but you at length lanch'd out into the Boundless Ocean, not precipitately, as it is said the Prince of the Ancient Philosophers did; but by your Rare and Indefatigable Studies: You, I may say, Inverted the Order; for the Prophet made the Waters Potable by casting Salt into them; whereas you make Salt Waters Sweet and Wholsom by taking the Fire and Salt out of them.

What

## The Epistle Dedicatory.

What Cause has all Europe to thank Heaven for the Blessing they do or may (if they be not wanting to themselves) receive by your Contriving and perfecting those Engines and Materials for making Salt Water Fresh? A Secret no less Profitable than Pleasant, Almighty God was pleas'd you should discover, and in this last Age of the World communicate to Men, to refresh and Cherish them in their Sea Voyages, with what Quantity of Wholsom Water they pleas'd every Day; whereas formerly, they were oft times forc'd to spread their Tarry Sails, and with avidity catch the Drops of Rain any kind Cloud did spare them; or were forc'd to drink putrid Waters, that caus'd the Miscarriage of many Rich Ships, and the Death and loss of many brave Seamen.

Some

## The Epistle Dedicatory.

Some boast of their Atchievements in Wars by Land, others of their Successes by Sea, it is only the Vertuous Man that feels true Content and Pleasure in controlling his own unruly Passions, by bringing them in Subjection to the Rules of Right Reason, and of the Will of God.

It is said of Alexander the Great, that he wept when he heard there was no more Worlds to conquer : Time has now disprov'd that great Philosopher Hipocrates and Physicians Maxim, Ars longa, vita brevis. What part of the World, which of the Elements has not your Stupendious Wit penetrated, and still are ready with a more than Herculean Force, to Attempt and surmount those things, that to others seem impossible to be effected.

But Words are too weak to display the least of your Merits, your own Works



## The Epistle Dedicatory.

Works will better transmit your Memory to Posterity; therefore knowing too much Commendation, though never so well deserv'd, is a burden to Modest Ears, I shall restrain my Pen from so Pleasant a Theme, and subscribe my self,

Honoured Sir,

Your Faithful Servant

ever to be Comanded,

JOS. WALKER.

THE

Dear Mr. [Name]

I have just received your letter of the 10th inst. and am glad to hear that you are well. I am also well and hope this letter finds you the same. I have not much news to write at present, but I am sure you will be interested to hear from me occasionally. I am, dear Mr. [Name], very respectfully,  
Your obedient servant,  
[Signature]

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# THE PREFACE.

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Done from the *French*.

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*Wherein is shew'd in what manner these Thoughts were Written and Collected; what deferr'd the Publishing of them; what the Authors Design was in this Work, and how it was that he spent the last Years of his Life.*

**M**onsieur *Pascal* did not long persist in Reading the Mathematicks, Physick, and other Prophane Studies, although he therein (for the time) made as great Progress as any that handled those Matters. About the Thirtieth year of his Age he apply'd himself to weightier and more serious things, and to addict himself wholly (as much as his Health would permit) to the Study of the Holy Scriptures, the Fathers, and Christian Morality.

And though he no less excell'd in these Sciences, than he did in others, as has appear'd by  
a Treatise

## The Preface.

Treatises made by him, which are esteem'd perfect enough in their Kind, yet it may be truly said, that if God had given him space to have labour'd some longer time, on that he had a Design to do concerning Religion, and about which he intended to spend the residue of his Life, this Work had very far surpass'd all the rest of his Writings; because that his Knowledge and Light on this Subject, was infinitely greater than that he had of other things.

I suppose there is no body but will easily believe so, by seeing the little now expos'd to view, how imperfect soever it seems to be; especially knowing the manner he did it in, and the whole History, of the Collecting and disposing of it.

Monfieur *Pascal* contriv'd the design of this Work several years before his Death; yet it is not to be thought strange that it was so long before he committed it to Writing, for he was wont to Ruminat a good while of things, and to digest them in his Mind, before he made any shew of them, fully to consider and weigh which part to set foremost, and which should follow, and the best way of Marshalling them, that so they may produce the Effect he desir'd. And being endow'd with an Excellent, and as may be said, a Prodigious Memory; he often said, he never forgot any thing he had once imprinted in his Mind; so that when he once apply'd himself to a Subject, he never fear'd that the Thoughts he conceiv'd should pass out of his Memory, therefore he often deferr'd Writing them, either for want of leisure, or that his Health would not suffer him to apply himself closely and effectually to it, being almost always very languishing and sickly.

This

## *The Preface.*

This was the Reason that at his Death, the greatest part of what he had already conceiv'd touching his Design was lost; for he had not scarce noted any of the principal Reasons that he intended to use, as grounds whereon to raise his Building, and the Order he intended to observe, which doubtless was very considerable. All this was so deeply rooted in his Mind, and Memory, that having neglected to write it when it may be he was able; it happen'd, that he could not at all do it, when probably he would have done it: However about Ten or Twelve years ago, there fell out an occasion wherein he was oblig'd, not to write what was in his Mind touching this Subject, but to declare something concerning it by Word of Mouth; he did it in Presence, and at the request of several very considerable Persons of his Acquaintance. In few Words, he discover'd to them the whole design of his Work; he represented to them the Subject and Matter of it; he related to them succinctly the Reasons and Grounds of it, and he explain'd to them, the Order and Method of things he intended to Treat of. These Persons being as capable as may be, to judge of things of this Nature, freely confessed, that they never heard any thing finer, weightier, nor more Pathetical and Convincing; that they were charm'd at it, and that what they saw of this Project and Design, in a Discourse of Two or Three hours long, made Extempore, without any notice or time of Preparation, made them conjecture, what it might be one day, if it ever came to be executed, and brought to Perfection by a Person whose Capacity and Parts they had such Knowledge of; for he was

## The Preface.

wont so to revise his Works, that he scarce ever was satisfy'd with his first Thoughts, how good soever they appear'd to others, and has sometimes done a thing Eight or Ten times over, which others would have judg'd to have been extraordinary well, at first.

Having represented to them what were the Evidences that make the greatest impression on the Minds of Men, and the fittest to persuade them, he undertook to shew that Christian Religion had as many Marks of Certainty and Evidence, as those things which are believed most undoubtedly in the World.

To this effect, he first of all begins with a Description of Man, wherein he omits nothing that might make him known both Internally and Externally, even to the most secret Thoughts of his Heart. Then he imagins a Man, that having always liv'd in a general ignorance and indifference of all things, and especially of himself; at length comes to consider his own Portraiture, and to Examine what he is; he is surpris'd therein to see several things that he never dreamt of, and he cannot without Wonder and Admiration, believe what Monsieur *Pascal* mentions of his Greatness, and of his Misery, of his Privileges, and of his Infirmities, of the little Knowledge and Light he has left, and of the great Ignorance wherewith he is encompass'd: And to conclude, of the many strange Contraries that are in his Nature; he cannot after all this remain in a State of Indifferency, if he has the least Spark of Reason, and how stupid soever he has been, coming to know himself, he ought to consider whence he came, and what shall become of him.

Monsieur

## *The Preface.*

Monſieur *Pafcall* having reduc'd him to this Condition of deſiring to be inform'd of ſo weighty a Doubt, in the firſt place, he directs him to Philoſophers, and having there diſcover'd to him all that the greateſt Philoſophers of all manner of Sects have ſaid of the State of Man, he ſhews ſo many Defects, ſo many Weakneſſes, Contradictions, and Abſurdities in what they have alledg'd, that it is no hard matter for Men to judge, that they cannot there find any ſafety.

Then he makes him reflect on the whole Uni-verſe, and on all Ages, and ſhews the many Religions that is Profeſs'd, but at the ſame time he ſhews him by undeniable Arguments, that all thoſe Religions are compos'd but of Vanity and Folly, of Errours and Extravagancies, and that he cannot yet therein find any thing may ſatisfie him.

At length he makes him look on the Jews, and in them he ſhews ſuch extraordinary Circumſtances, that they eaſily Attract his Attention; having ſhew'd what this People had that was Peculiar, he particularly inſiſts in mentioning an only Book whereby they are Govern'd, and which contains both their Hiſtory, their Law, and Religion. One no ſooner opens this Book, but that one finds the World is the Work of God, and that it is the ſame God who did make Man after his own Image, and that he inveſted him with all Benefits of Body and Mind, ſuitable to that State. Although there has been nothing yet that convinc'd him of this Truth, yet it is very grateful to him, and Reason alone ſuffices to ſhew that he finds more likelihood that God made Man, and all things in the World, than in all that Men have fancy'd

## The Preface.

by their own Imaginations. What most puzzles him is, That by the Description made of Man, he is very incapable of Possessing the Privileges that belonged to him when he first came out of the Hands of his Creator ; but he does not long continue in this Doubt, for persisting to Read this same Book, he therein finds, that Man being Created by God in the State of Innocence, and enjoying all manner of Perfection, the first thing he did, was to Rebel against his Maker, and to employ all the Benefits he received to displease him.

Monfieur *Pascal* makes him understand, this was the greatest Crime that could be, in all its Circumstances ; it was punish'd not only in the First Man, who thereby falling from his first State, was plung'd in Misery, in Weakness, Error, and Ignorance ; but also all his Posterity are thereby Polluted and Corrupted to all ensuing Generations.

Then he shews him several places in this Book, wherein he has discover'd this Truth ; he lets him see that there is scarce any more mention made of Man, but in reference to this State of Weakness and Corruption, that it is often repeated, that all Flesh is Polluted, that Men have given up themselves to their Lusts, and that they are prone to Evil from their Birth. He shews also that this first Fall is the Spring, not only of what is most incomprehensible in the Nature of Man, but also of a great many Effects that are without him, and whereof the Cause is unknown to him. To conclude, he represents Man in such Lively Colours, in this Book, that he does not appear to differ from the first Original that he found out.



## The Preface.

'Tis not enough to have shewn to this Man his State of Misery, Monsieur *Pascal* shews him farther, That in this same Book, he shall find matter of Comfort; and in Effect, he shews him that 'tis said, that the Remedy is in the Hands of God, that it is to him we must have Recourse to have the Helps we stand in need of, that he will be intreated of us, and that he will send a Saviour to Men, that will pay a Ransom for them, and that will restore them to Life and Happiness.

Having explain'd unto him a great many particular Remarks touching this Book, and People, he farther makes him consider, that it is that alone that makes due mention of the Sovereign Being, and that gives a Right Notion of a True Religion; he represents the most sensible Marks, which he refers to those contain'd in this Book, and he inclines him particularly to consider, that it makes the Essence of true Worship consist in Loving and Adoring God, which is a peculiar Character, and that does visibly distinguish it from all other Religions, whose falseness appears, by want of this Essential Mark.

Though Monsieur *Pascal* had led this Man on so far, whom he intended insensibly to convince, having not yet said any thing to him that might confirm him in the Truths that he discover'd to him, nevertheless he put him in a State of receiving them with satisfaction, provided he may be assur'd that he ought so to do, and wished with all his Heart that they may be certain, and well grounded, seeing he therein found such great Benefit for his Repose, and for satisfying his Doubts. This is

## The Preface.

the State every Reasonable Man should be in, if he duely consider'd the Consequences of the things Monsieur *Pascal* Treated of; and it might justly be hoped, that then he would soon submit to the Proofs that he after alledged, to confirm the certainty of the weighty Truths which he asserted, and which make up the ground of the Christian Religion, which he design'd to teach.

To speak something briefly to those Proofs, having shew'd in General, that the Truths in Agitation, were contain'd in a Book, the certainty whereof no Man of Sense ever question'd, he insisted particularly on the Books of *Moses*, wherein these Truths are more especially to be found, and he shew'd by a great many undeniable Circumstances, that it was alike impossible, that *Moses* should have Recorded Untruths, or that the People to whom he committed them, should suffer themselves to be Cheated, had *Moses* a design to do so.

He spake also of all the Miracles that are mention'd in this Book, and being of great concern to the Religion therein contain'd, he made appear it was impossible but they must needs be true, not only by the Authority of the Book wherein they are contain'd, but also by the Circumstances wherewith they are attended, and which render them Infallible.

He shew'd also, how all *Moses's* Law was Figurative, that all which hapned to the Jews, was only the Figure of the Truths accomplish'd at the coming of the *Messias*; and that the Veil that cover'd these Figures being taken off, it was easie to see their accomplishment, and full Consummation in regard of those that believed in *Jesus Christ*.  
Mon-

## The Preface.

Monſieur *Pafcall* afterwards undertook to prove the Truth of Religion by Prophecies, and he enlarged very much on this Subject more than on any other ; having taken much pains therein ; and having particular Abilities to this purpoſe, he explain'd them in a very full and clear manner ; he ſhewed the Senſe and Meaning of them with wonderful Skill, and ſet them in their full Beauty and Luſtre.

To conclude, Having run over the Books of the Old Teſtament, and laid down ſeveral Convincing Obſervations to ſerve as Proofs, and a Ground for Religion ; he alſo undertook to ſpeak of the New Teſtament, and alſo to draw Proofs of it from the New Teſtament it ſelf.

He began by Jeſus Chriſt, and though he had already undeniably prov'd it by Prophecies, and by the Types of the Law, wherein the perfect Accompliſhment was found in him ; he produced alſo ſeveral other Proofs drawn from his very Perſon, from his Miracles, his Doctrines, and all the Circumſtances of his Life.

Then he Inſiſted on the Apoſtles, and to ſhew the Truth of the Faith they every where Preached, having ſhewn they could not be charg'd of Impoſture, but in ſuppoſing that they were Cheats, or that they were cozen'd themſelves ; he manifeſtly ſhew'd, that both theſe Surmiſes were alike impoſſible.

To conclude, He omitted nothing of what might contribute to the Truth of the Hiſtory of the Goſpel, making fine Obſervations on the Goſpel it ſelf, on the Style of the Evangeliſts, and on their Perſons, particularly on the Apoſtles, and on their Writings ; on their many Miracles,

## *The Preface.*

racles, on the Saints and Martyrs; and in a Word, on all the Degrees whereby Christian Religion came to be Establish'd in the World. And though in one Discourse he had not time at large to Treat of so Ample a Subject as he intended to do in his Work, yet he said enough to shew that all this could not be the Work of Men, and that it was God only that could conduct the Success of so many different Effects that do all concenter equally and invincibly, to prove the Religion he himself came to Establish amongst Men.

These in Substance are the principal things he intended to Treat of in this Discourse, which he propos'd to those that heard him, only as an Epitome of the Body of the Work he designed, and it is by means of one of those then present, that what I have Recited came to be understood.

In the Fragments now published, some part of Monsieur *Pascal's* great Design may be seen; and these very things therein to be seen, are so imperfect, so succinct, and so ill dispos'd, that they can give but a very imperfect view of the Manner how he intended to handle them.

Moreover it must not be thought strange, if in the little that is publish'd, the Order and Method he intended is not kept in publishing them; having scarce any one thing that depended upon another, it was not necessary to be ty'd up to that Rule, and it was thought sufficient to dispose them in the way and manner as might be judg'd most proper and convenient for what was found of his: And it is hoped, that there are but few Persons, that having reflected on Monsieur *Pascal's* Design, but will of themselves

## *The Preface.*

selves supply this want of Method ; and that seriously considering the divers Subjects contain'd in these Fragments, will easily judge whereunto they referr, according to the Idea of him who wrote them.

· If this Discourse had been preserv'd at large, and in the manner it was pronounc'd, one might have some cause of being Comforted for the Defect of this Work ; and it may be said, that one had at least a little imperfect Pattern of it. But God was not pleas'd that he should leave us either the one or the other : For a little while after he fell sick of a lingering Disease, which continu'd the last Four Years of his Life ; which though it appear'd not outwardly to be much, nor oblig'd him to keep his Bed, or Chamber, yet it was very troublesom, and hinder'd him from doing almost any thing ; so that the chief Care and Business of those that attend-ed him, was to hinder him from Writing, and even from speaking of any thing that savour'd of any difficulty, and to Entertain him only of things indifferent, and that might least disturb him. Nevertheless it was during these Four years of Sicknes and Pain, that he fram'd and wrote all that he left and meditated of this Work, and which is now publish'd in this Treatise ; for though he deferr'd setting in good earnest about this Work till he recover'd his Health, and to have Writ and reduc'd in Order, the things he had before digested and disposed in his Mind, nevertheless when there came any new Thoughts, any Notions, new Idea's, or even any Turn or Expression that he saw might serve his Design, being not then in a Condition to apply himself as diligently about it, as he did in his

his

## The Preface.

his Health, nor imprint them so firmly in his Mind and Memory, as he was wont, he thought better to Note them down, than to forget them; and to that End, he took the first piece of Paper he could find, whereon he would write down his *Thoughts* in few Words, and many times only at halves, for he did it only for himself, therefore he thought it sufficient only to do it very briefly, not to weary himself, and only to Note down what was sufficient to make him remember what was in his Mind.

It was in this manner he Wrote most of the Fragments contain'd in this Collection, so that it is nothing to be wonder'd at, if some are to be found which seem to be imperfect, too short, and too intricate, and wherein also may be found Terms and Expressions, not so Proper and Elegant, as might be. Nevertheless it some times hapned, that having his Pen in his Hand, he could not forbear being led by his Fancy, but that he advanc'd his Thoughts, and extended them farther, although it was never with the strength and industry of Mind, as he might have done in his perfect Health; therefore it is, that some will be seen to be more Copious and better Writ than others, and some Chapters more Uniform and Perfect than others.

This is the manner in which these Thoughts were Written; and I believe there is no body but will easily judge by these slight beginnings, and Essays of a Sick Person, which he wrote only for his private use, and but to bring to Mind some Thoughts he fear'd to forget, which he never review'd nor alter'd, what the intire Work would have been if Monsieur *Pascal* had recover'd his perfect Health, and put the last hand to it;

## The Preface.

it; he who knew so well to dispose things in so clear a Lustre, and good Order, that gave so Noble, Fine, and Elevated a Grace to all that he said, and intended to have taken more Pains and Care about this Treatise than on all those that he had ever Writ before, and also would employ all the Skill and Industry of Mind, and Talents God had bestow'd on him, the which he often said, would require Ten years time to compleat and finish.

It being known that Monsieur *Pascal* intended to Write concerning Religion, there was very great care taken to preserve all his Papers on this Subject. After his Death they were found all together ty'd up in Bundles, without any Order or Method, because, as I before mention'd, they were only the first Expressions of his Thoughts, which he wrote down on little bits of Paper, as they came in his Mind; and that also was so imperfect, and ill written, that it prov'd the hardest matter in the World to unriddle them.

The first thing that was done, was to cause them to be Copy'd out fair, just as they were, and in the same confus'd manner as they were found; being seen in this Condition, and easier to be Read and Examin'd than before; at the first view they appear'd so confus'd, so abrupt, and the most of them so intricate, that it was resolv'd a good while not to Publish them at all, although there were several Persons of great Quality, that often and earnestly desir'd to see them Printed, for it was judg'd, that Mens Minds and Expectations touching this Work (the noise whereof had formerly been spread abroad) could not be satisfi'd in the Condition they were in.

But

## The Preface.

But at length there was a Necessity to comply with the Importunity and great desire every body shew'd, in having the Papers Printed; and it was the readilier granted, hoping those that should Read them would be so Candid, to make a distinction betwixt the first Draught or Essay, and a Peice compleatly finish'd, and to judge of the Peice by the Pattern, how imperfect soever it were. And so it was resolv'd to make them Publick; but there being divers ways of Effecting it, there was a good time spent in advising which to take.

The first that was thought of was doubtless the easiest, and that was, to have them Printed along in order in the same manner as they were found; but it was soon discern'd, that to do so was to lose all the Benefit that was expected by them; because the perfectest, the clearest, the most compact and intirest Thoughts, being mingl'd, and as it were quite hid and cover'd up in heaps of other imperfect, obscure, and (to any but him that writ them) unintelligible Thoughts, there was too much cause to fear, that the one would make the others to be slighted, and that the Book, swell'd (to little or no purpose) with imperfect Notions, would appear to be but a heap of Confusion and Nonsense, and good for nothing.

There was another Expedient found of Publishing these Papers; which was, first to review them, to clear those Thoughts that were obscure, to compleat those that were imperfect, and by having regard to Monsieur *Pascall's* Design in these Fragments, in some sort, to finish the Work he design'd. This doubtless had been the best way, but it was a very difficult Matter  
to



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to effect: There was a long time spent in deliberating about it, and some Progress was made in it, but afterwards it was thought fit to lay this Course aside, as well as the former, it being consider'd, that it was almost impossible, rightly to judge the Thoughts and Design of an Author, and especially of one Deceas'd; and that this would not have been to have Publish'd Monsieur *Pascal's* Works, but others quite different from his.

So that to avoid the Inconveniencies that might arise by either of these Methods, in Publishing his Writings, a Medium was chosen, which is that observ'd in this Collection. There has been chosen out of the many Thoughts he left, those which appear the clearest and most perfect, and they are Publish'd just as they were found, without changing or adding ought unto them, only that as they were without any Order, and confusedly scatter'd here and there, they are reduc'd into some kind of Order, and those which Treated of the same Subject are reduc'd under the same Title, those which appear'd either too obscure or imperfect, are omitted.

Not but that many of them also were very weighty, and might have been of great use to those that would have rightly understood them, but being loath to spend the time, and labour of clearing and perfecting them, they were not judg'd useful, in the State they were in. And that one may have an Instance of it, I will here Relate one Passage, whereby one may judge of the rest that are omitted. See here the Thought, and the manner it was found amongst his Fragments, *A Tradesman that speaks of Riches,*  
*a Lawr*

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*a Lawyer that speaks of War, of Majesty, &c. But the Rich speak of Riches, Kings speak coldly of great Donatives they made, and God speaks of God.*

There is a very deep Notion in this Thought, but it will be understood but by very few, because it is but imperfectly explain'd, and very briefly and obscurely set down, so that had not one often heard him by Word of Mouth, deliver the same thing, it would have been very hard to have known its meaning in so intricate Terms; this is near hand the Scope of it.

He had made several particular Remarks on the Stile of the Holy Scriptures, and especially on the New Testament, and he therein discover'd Excellencies that it may be none had done before him: Amongst other things, the clearness the simplicity, and as it may be said, the freeness that Jesus Christ uses in speaking of the highest and weightiest things; as for Example, of the Kingdom of God, the Happiness the Saints shall possess in Heaven, the Torments of Hell, without enlarging thereon, as many of the Fathers did, and most others that have Writ on these Subjects; and he said, that the cause thereof was, that these things which indeed are very weighty and sublime, as to us, are not so in regard of Jesus Christ, and therefore it is not to be wonder'd at, that he speaks so Familiarly of them, and without any Admiration; as is seen, for Instance, That a General of an Army speaks coldly of besieging a strong Place, or of winning a great Battel; and a King speaks indifferently of Fifteen or Twenty Millions, whereas a Tradseman, or a private Person, would be much concern'd and mov'd at such things.

This

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This is the meaning of the Thought, hid and contain'd in those few Words, which make up this Fragment; and this Consideration, together with several others of the same Nature, were sufficient to convince any Reasonable Person that acted Sincerely, of being an Evidence of the Divinity of Jesus Christ.

This only Example may suffice to shew what were the other Fragments that were omitted, as also the little heed, or rather negligence (as one may say) wherewith they were almost all Written; which may fully evince what I said, That Monsieur *Pascal* writ them only for his own Memory, never intending they should appear in this Condition, and therefore it is hoped, that the Defects therein found, will the easier be excus'd.

If in this Collection there be some Thoughts found that are obscure, nevertheless I suppose that by making a little serious Reflection thereon, they may be found intelligible, and are not of the least Moment; and it was thought better to Publish them as they are, than by a great many Words, to go about to explain them, which would only have render'd them squallid, and would have depriv'd them of their greatest Ornament, which is to say much in a few Words.

An Instance may be seen hereof in one of the Fragments of the Chapter of the Proofs of Jesus Christ by Prophecies, pag. 85. conceiv'd in these Words, *The Prophets spake of particular things, and of the Messias, to the end, that the Prophecies of the Messias should not be without Proofs, and that particular Prophecies should not be without Fruit.* In this Fragment he shews the Reason wheretore the Prophets that only look at the Messias, and

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that should chiefly have Prophecy'd of him, and of his Reign ; nevertheless often foretold particular things, which seem'd but little to concern their Design. He says, it was to the end, that these particular Events being Daily accomplish'd in the sight of all Men, just as they were foretold, they were undoubtedly own'd for true Prophets ; and by that means, the certainty of what they Prophecy'd of the Messias, was not in the least to be question'd : So that by this means, the Prophecies of the Messias did in some sort infer their Certainty and Authority from these particular Prophecies which were verifed and accomplished, and these particular Prophecies thus serving to prove and Authorize those of the Messias, they were not unfruitful and useles ; this is the Sense of this Fragment being explain'd.

It appears also necessary, to undeceive some Persons, that happily may expect herein to find Proofs and Geometrical Demonstrations of the Existence of God, of the Immortality of the Soul, and several other Articles of the Christian Faith, this was not Monsieur *Pascal's* Aim : He design'd not to discover these Truths of Christian Religion by such kind of Demonstrations, grounded on evident Principles, able to convince the most obdurate Persons ; nor by Metaphysical Disputations, which for the most part rather divert than perswade the Mind : Nor by common places, drawn from the divers Effects of Nature ; but by Moral Proofs, which more touch the Heart than the Understanding ; that is, he endeavour'd more to affect the Heart, than to convince or perswade the Judgment ; knowing very well, that Passions and Evil habits, which

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which corrupt the Heart and the Will, are the greatest hindrances that obstruct our Faith; and that if those Lets can be remov'd, it would be no hard matter to convey into the Understanding, those Reasons which may effectually convince it.

One shall be easily convinc'd of the Truth hereof in Reading this Treatise. But Monsieur *Pascal* has explain'd himself in one of his Fragments found amongst his Papers, not Inserted in this Collection: Thus he speaks in this Fragment; *I will not here undertake to prove by Natural Reasons, the Existence of God, or the Trinity, or the Immortality of the Soul, nor other things of this Nature; not only because I should not think my self able to find in Nature sufficient to convince obstinate Atheists; but also because this Knowledge without Jesus Christ, is useless and barren. Though a Man should be perswaded that the proportion of Numbers are Truths Immaterial, Eternal, and depending of a former Truth wherein they subsist, and which is called God, yet I should not think such a one much advanc'd in his Salvation.*

It may be some will think strange to find such a great Variety of Thoughts in this Collection, some of which seem so little to relate to the Subject Monsieur *Pascal* undertook to Write of; to this may be reply'd, that his Design was far greater than many do imagin, and that he did not just Limit himself within the Bounds of Confuting the Arguments of Atheists, and of such as deny some Articles of the Christian Religion. The great Love and singular Esteem he had for Religion, so wrought with him, that he could not only admit that it should be wholly destroy'd, but also endeavour'd it should not

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be injur'd nor corrupted in any part of it; so that he bid open defiance to all those that oppos'd, either the Truth or Holiness of it; that is, as well Atheists and Infidels as Hereticks, who refuse to submit the false Lights of their Reason unto Faith, and that do refuse to believe the Truths which it teacheth us; also he doth the like to Christians and Catholicks, who being within the Pale of the Church, do not however Live according to the Purity of the Gospel Precepts, which is the Rule and Pattern by which we ought to direct and govern all our Actions.

This was his main Design, and it was vast and large enough to comprehend most of the things contain'd in this Collection: Nevertheless some few may be found that have but little relation thereunto, and which indeed were not intended for it; as for Example, most of those that are in the Chapter of *Divers Thoughts*, which indeed were found amongst Monsieur *Pascal*'s Papers, and were thought fit to be added to the others, for this Book is not Publish'd barely as a Work made against Atheists, or touching Religion, but as a Collection of Thoughts touching Religion and some other things.

There remains no more to end this Preface, but to say something of the Author, having spoke of his Work; I not only think this to be necessary, but also believe that what I intend to say, will be useful, to shew how it was Monsieur *Pascal* came to have so high an Esteem and Love for Religion, as to undertake the Design of this Work.

It has already been shewn briefly, in the Preface of the Treatises of the Weight of Liquors, and of the Weight of Air, how it was that he pass'd his

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his Youth, and the great Progress he made in a short time, in all human and prophane Sciences that he set about, and especially in Geometry, and the Mathematicks; the strange and surprising way that he learn'd them at Eleven or Twelve years old; the little Works he sometimes perform'd, which always surpass'd the strength of a Person of his Age; the Wonderful and Prodigious Effect of his Understanding and Wit, which appear'd in his Machine of Arithmetick, invented by him when he was but Nineteen years of Age: And to conclude, the Learn'd Experiments of Vacuity, which he perform'd in Presence of several Persons of Learning and Quality of the City of *Rouan*, where he Resided, whilst his Father, Monsieur *Le President Pascall*, was Employ'd there, in the Kings Business as Intendent of Justice; so that I'll omit relating any of that in this place, and shall only repeat in few Words, how he slighted all these Honours, and how it was that he pass'd the latter Years of his Life, wherein he shew'd no less the Greatness and Solidity of his Vertue and Piety, than before he had shewn the Vastness and Admirable depth of his Wisdom.

In his Youth, by Gods particular Care and Goodness, he had been preserv'd from all those Vices whereunto most young People are Subject, and what is not very usual to so great a Wit as his, he was never inclin'd to Novelty in what related to Religion, having ever bounded his Curiosity to things Natural: And he was often heard say, that he added this Obligation to all the others he owed his Father, who being himself very Pious and Religious, he infus'd the same Thoughts into him from his Infancy, laying him  
down

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down this Maxim, That whatever is the Object of Faith, cannot be of Reason, and much less can be Subject to Reason.

These Instructions being often inculcated by a Father whom he mightily esteem'd, and in whom he saw there was much Knowledge, accompany'd with a powerful way of Expression, did so work on his Mind, that what ever Discourse he heard made by Debauch'd Libertines, he never was much concern'd at it ; and though he was very young, he look'd upon them as Persons holding this wrong Principle, That human Reason is above all things, and as such, who could not distinguish Nature from Faith.

But to conclude, having thus passed his Youth, in Employments and Divertisements that seem'd harmless enough in the sight of Men, God so wrought on him, that he made him clearly perceive, that Christian Religion obliges us to Live wholly to him, and to make him our chief End and Object. And this Truth appear'd so evident to him, so profitable, and so necessary, that it made him resolve to found a Retreat, and by little and little withdraw himself from all Worldly concerns, that he may thereunto the better and more effectually apply himself.

This Design of sequestering himself, that he might lead a more Christian and Austere Life, enter'd into his Mind, in his younger Years, and even then, it inclin'd him to leave off his Study of Prophane Sciences, that he might the better apply himself to those things that concerned his own Salvation, and also that of other Men. But frequent Sickneses (whereto he was subject) hindered for a time the executing his Designs, until he came to be about Thirty years Old.



## *The Preface.*

It was about this time he began to set about it in good earnest, and the better to effect it, and at once to shake of all Impediments, he remov'd his Habitation, and afterwards went into the Country, where he remain'd some time, being come back, he so well shew'd he intended to quit the World, that at last the World forsook him. In his retirement, he fix'd the manner of his Living on two chief Maxims, which was, to renounce all Pleasure and Superfluity ; these things he had ever in view, and he endeavour'd to persevere and perfect himself therein daily more and more.

It was his continual Practice of these two Maxims, which made him shew so much Patience in all his Sickness and Sufferings, by which he was scarce ever free from Pain all the Course of his Life ; it made him Exercise very strict and severe Mortifications on himself, so that he refus'd not only to deny his Senses what might be pleasing to them, but also would without difficulty or regret, and with Pleasure, take those things that were irksome to them, whether it was Food or Physick ; this inclin'd him also daily to deny himself every thing that he suppos'd was not absolutely necessary, as well in Apparel as Diet, as also in Furniture, and in all other things whatsoever, and this inspir'd him with such a great Love of Poverty, that it was always in his Thoughts ; and when he intended to undertake any thing, he would presently consider if it might be consistent with a State of Poverty, so that he had such a Tendernefs and Compassion for the Poor, that he never refused an Alms to any Poor body, and many times he gave very considerably, even out of that which he wanted for his own support ; this made him that he could not indure to study his own Conveniences,

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cies, and that he often condemn'd this over great Curiosity, and desire of excelling in all things, as of being serv'd by the best Workmen, in having always apparel of the best, and most Fashionably made, and a thousand other such things as are done without difficulty, it being thought there is no hurt in it ; but he did not think so ; and to conclude, it made him perform several other Remarkable Christian Exercises, which I will not here relate to avoid Prolixity, it being not my design to write a Life, but to give some Ideas of Monsieur *Pascal's* Piety and Vertue, to those that did not know him ; for, as for those that did, and were acquainted with him the last Years of his Life, I do not pretend to inform such, and make no question but they know very well that I pass over in silence many other things that might be here inserted.

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Appro-

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## Approbation of the Bishop of Amiens.

**W**E have Read the Posthumus Book of Monsieur Pascall, which required the Authors care in finishing it ; although it contains but Fragments, and seeds of Discourse, yet therein may be perceiv'd great Curiosities, and Beams of Sublime Light. The force and loftiness of the Thoughts, do sometimes amaze the Mind, but the more they are weigh'd, the plainer they are seen to be drawn from the Philosophy and Theology of the Fathers. A Work so imperfect, fills us with Admiration and Grief, that there is no other Hand that can finish these first Essays, but that which knew how to engrave so lively and great an Idea, nor that can Comfort us for the Loss we suffer by his Death. The World is oblig'd to the Persons that have preserv'd such Precious Remains, although they are not fil'd and polish'd ; such as they are, we make no doubt but they will be very useful to those that love the Truth, and their own Salvation. Given at Paris, where we chanc'd to be about the Affairs of our Church, the 1st. of November, 1669.

Francis of Amiens.

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## Approbation of the Bishop of Cominges.

**T**Hese Thoughts of Monsieur Pascall shew the Beauty of his Wit, the Solidity of his Piety, and his Profound Learning ; they give so Excellent an Idea of Religion, that, without any great difficulty, one submits to what is more abstruse in them : They so fully teach the chief Points of Morality, that they presently discover the Spring and Progress of our Disorders, and the Means of avoiding them ; and they so savour of all other Sciences, that it may easily be perceiv'd, Monsieur Pascall was not ignorant of any Human Learning. Although these Thoughts are only the first Lines of Reasonings he mus'd upon, yet nevertheless they contain a great depth of Knowledge. They are but Seeds, yet they produce Fruit as soon as they are sown. One Naturally finishes what this Learn'd Man intended to say, and the Readers themselves become Authors in an Instant, by making but a little serious Reflection. Nothing therefore is fitter profitably and pleasantly to entertain the Mind, than the Reading of these Essays, how imperfect soever they at first seem to be ; and according to my Judgment, the perfectest Productions that has for this long time appear'd, do not better deserve to be Printed than this imperfect Book doth. At Paris September 4th. 1669.

Gilbert Bishop of Cominges.

Appro-

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Approbation of Monsieur Camus, Dr. in  
Divinity of the Faculty of Paris, Coun-  
sellor and Almoner in Ordinary to  
the King, and Bishop of Grenoble.

**I**T hapned to me in Examining this Work in the State  
it is in, as it will almost to all those that will Read  
it; which is more than ever to lament the Loss of the  
Author, who only was able to finish what he so happily  
had begun. To conclude, if this Book, imperfect as it is,  
doth nevertheless mightily work upon Reasonable Per-  
sons, and discover the Truth of Christian Religion to  
those that Sincerely seek after it; What would it not  
have done if the Author had liv'd to have perfected it?  
And if these rough Diamonds do here and there cast  
forth such shining Light, what Mind would they not  
have dazzl'd if this Skilful Artist had liv'd to have  
Polish'd and finish'd them? Moreover had he liv'd, his  
Second Thoughts had doubtless been more Methodical  
than the First, which are made Publick in this Trea-  
tise, but they could not have been Wiser; they might  
have been better polish'd, and cemented, but they could  
not have been more Solid and Resplendent. It is the Te-  
stimony we give of this Work, and that we find no-  
thing in it contrary to the Doctrine and Belief of the  
Church. At Paris 21<sup>st</sup>. September, 1669.

Bish. Le Camus, Dr. of the Faculty of  
Divinity of Paris, Counsellor and  
Almoner to the King.

A D.

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## ADVERTISEMENT.

**T**He Thoughts contain'd in this Book, having been Writ and Compos'd by Monsieur Pascall in the manner as hath been related in the Preface, that is to say, just as they came in his Mind, and without any continuance; it cannot be expected much Order is to be found in the Chapters of this Collection, which is compos'd for the most part of many Thoughts, distinct the one from the other, and that are not ranged under the same Title, but because they seem to Treat near hand of the same Subject. And though it be easie enough in Reading each Chapter, to judge if it be a continuation of what preceeded, or if it contains a New Thought; nevertheless it was judg'd, the better to distinguish them, to make some particular Mark. So that where at the beginning of an Article, this Mark (\*) is seen, it imports, this Article contains new Matter that relates not to what went before, but is distinct of it self; and by the same Rule, it will be found, that the Articles that have not this Mark, make but one Discourse, and were found in this Order, in Monsieur Pascall's Originals; yet in some places the Articles being short, Two or Three of them, are included in one Paragraph.

It hath also been thought convenient at the End of these Thoughts, to insert some Prayers, Compos'd by Monsieur Pascall during a great Sickness he had in his younger years; they have been Printed formerly twice or thrice on imperfect Copies, it being done without the knowledge of those that give this Impression to the Publick.

THE  
L I F E  
O F

MONSIEUR PASCALL,

Writ by Madam P E R I E R his Sister.

**M***Y Brother was born at Clermont the 19th. of June 1623. My Father's Name was Stephen Pascall, President of the Court of Aids; and my Mother was Antoinete Begon. My Brother was no sooner of Age to be discoursed with, but he gave pregnant Marks of an extraordinary Wit, by the ingenious Replies he made to those that spake to him, but much more by Questions he proposed on the Nature of sundry things, to the admiration of those that heard him; this hopeful Beginning was not without good ground, for as he grew in Years and Stature, so he increased in Wisdom, and far surpassed what could be expected from one of his Age.*

*My Mother departed this Life in the Year 1626. at which time my Brother was but Three years old: My Father being left as 'twere alone, apply'd himself more closely in looking after his Family; and having*

## The Life of

no other Son but this, the quality of an only Son, and the signs of a towardsly Wit, which he observ'd in this Child, made him so much delight in him, that he could not resolve to commit him to be educated by any body else; and even then resolv'd to instruct him himself; which he did. My Brother never was bred up at any College, nor had any other Master or Tutor but my Father.

In the Year 1631. my Father retired to Paris, and took us all along with him, and there made his Residence: My Brother being about Eight years of Age, found much benefit by this remove, upon account of my Fathers design of educating him; for 'tis certain he could not have been so careful of him in the Country, where the discharge of his Employment, and the continual resort of Company that abounded at his House, might have hinder'd him; but at Paris he was free and at full liberty; he made it his sole business, and had all Books and helps, that the care of so wise and affectionate a Father could procure.

His chief Maxim in the course of his Education, was, always to keep my Brother above his Work, and 'twas for this Reason he would not begin to teach him Latin till he was Twelve years old, that so he might learn it with the greater ease and delight.

During this interval he left him not Idle, but entertain'd him with all things whereof he found him capable: He shew'd him in general what Languages were; he shew'd him how they were reduced into Grammar by certain Rules; that those Rules had Exceptions which were to be observ'd, and that thereby the means was found out of making all Languages communicable from one Country to another.

This general Idea of things opened his Understanding, and made him comprehend the Reason of Grammar Rules; so that when he came to learn them, he knew



*new the meaning of them, and apply'd himſelf preſiſely to thoſe things only which were moſt neceſſary to be learned.*

*After theſe general Notions, my Father inſtructed him in other things; he often diſcourſed him of the extraordinary effects of Nature, as of Gun-powder, &c. which are ſurprizing when one conſiders them. My Brother was much pleas'd with this kind of Diſcourſe, but he was very curious to know the Reaſon of all things, and as they are not always well known, when my Father did not answer him, or that he gave him thoſe Answers that are commonly alledg'd (which are for the moſt part but meer evaſions) he was not ſatisfied therewith, for he had ever an admirable clearneſs of Judgment to diſcern things; and it may be truly ſaid, That at all times and in all things, Truth was the ſole Object of his deſire, and nothing could ſatisfie him but the knowledge of it; ſo that from his Childhood, he could not ſubmit to any thing but to what appeared to him plainly and evidently; ſo that when Reaſons were offer'd him that were not ſolid, he ſought out others himſelf, and when he fix'd on any thing, he would not forſake it till he found ſome others that he liked better: One time amongſt others, one chancing at Dinner to ſtrike a China Diſh with his Knife, he obſerv'd it made a great ſound, but as ſoon as one put their hand on the Diſh the ſound ceas'd: He deſired at that time to know the Reaſon of it; and this experiment inclin'd him to make ſeveral others, upon the nature and cauſes of Sounds: He therein obſerv'd ſo many things, that he compos'd a Treatiſe of Sounds at the age of 12. Years, which was eſteem'd very Ingenious.*

*His Inclination and Love to Geometry began to appear when he was but 12. Years old, by ſo ſtrange a manner, that I think it deſerves to be here particu-*

larly inserted. My Father was a Man very skilful in the Mathematicks, and by that means was familiar with several Gentlemen learned in those Sciences, who frequently resorted to his House; but having thoughts of instructing my Brother in the Languages, and knowing the Mathematicks to be a Study that fills and pleases the Mind, he was not willing my Brother should come to have any knowledge of it, fearing least that might divert him from learning Latin and other Languages, wherein he intended to make him perfect: for this cause he kept all Books that treated of it out of his sight, and forbore speaking or discoursing of it in his presence; but all this precaution hinder'd not this Childs Curiosity from being stir'd up, so that he often begg'd his Father to teach him the Mathematicks; but he deferr'd it, promising that he would do that afterwards, if he minded his Book well; he promis'd him that as soon as he was perfect in Latin and Greek, he would teach him the Mathematicks. My Brother seeing this averse-ness, asked my Father one day, What this Science was and whereof it Treated? my Father told him in general, that 'twas to make true Figures, and to find the proportions which they contain'd, and at the same time commanded him to speak no more of it, and not trouble himself about it: But his Genius could not be confin'd within those limits, for having got this only Notion, that the Mathematicks gave Rules of infallibly finding out just Figures, he set himself a-ruminating thereon at his spare hours, and being alone in a Hall where he was wont to play; he took a Piece of Ch.-r.-coal and drew Figures upon the Ground, endeavouring to find means to make Figures; for instance, a Circle perfectly round; a Triangle, whose sides and Angles should be equal, and other things to the same effect; all this he found out of himself, af-  
terwards

terwards he found out the proportion of Figures betwixt themſelves. But my Fathers care was ſo great in concealing theſe things from him, that he did not ſo much as know their names, ſo that he was forced to make definitions to himſelf; he called a Circle a Round, a Line a Bar, and ſo of the reſt; after theſe definitions, he made Axioms, and at length he made perfect Demonſtrations; and as one proceeds from ſtep to ſtep in theſe things, he advanc'd his Inquiries ſo far, till he came to the 32<sup>d</sup>. Propoſition in the Firſt Book of Euclid: As he was one day very buſie at his work in the Hall, my Father chanced to go in, and there ſtay'd a good while before my Brother knew he was there; it is hard to judge which was moſt ſurpriz'd, the Son in ſeeing his Father by reaſon of the ſtrict injunctiſon laid upon him not to think of thoſe things, or the Father in ſeeing his Son exerciſ'd in ſuch excellent Speculations. But my Father was moſt of all ſurpriz'd, when asking him what he was doing, he told him, He was ſeeking ſuch a thing, which was exactly what's treated of in the 32<sup>d</sup>. Propoſition of Euclid's Elements; my Father ask'd him wherefore he ſought after that? he answer'd 'twas becauſe he had found ſuch and ſuch things, and thereupon asking him the ſame queſtion, he told him of other Demonſtrations he had made, and ſo retrograding and explaining himſelf by the Terms of Round and Bar, he came to his Axioms, and Definitions.

My Father was ſo amaz'd at the greatneſs and ſtrength of his Wit, that without ſaying a word to him he left him, and went to Monſieur Le Pailleur's Houſe, who was his intimate Friend, and alſo a very Learned Gentleman; when he came in he remain'd as 'twere ſpeechleſs, and like one in an Extaſie: Monſieur Le Pailleur ſeeing my Father in this Condi-

tion, and also that he shed some Tears, was very much surpriz'd, and desir'd that he would no longer conceal from him the cause of his trouble : My Father told him he did not weep for sorrow but for joy ; you know the care I have taken to keep my Son from the knowledge of Geometry, fearing least it should divert him from his other Studies, nevertheless see what he has done ; whereupon he related to him what he had seen, whereby it may be said, that he in a manner invented the Mathematicks. Monsieur Le Pailleur was no less amaz'd than my Father had been, and told him that he thought 'twas pity to captivate such a Genius any longer from the knowledge of this Art, and that 'twas fit to let him have the Books and helps that treated of it, without any farther delay.

My Father being also of his Friends mind, let him have Euclid's Elements to read at his leisure Hours ; as soon as he see it he read and understood them without any help or explanation, and whilst he read them he compos'd and proceeded so far, that he was constantly present at the weekly Conferences of the most Learned Men of Paris, that assembled at the Academy, to shew the Works they made themselves, or to examine those made by others : My Brother maintain'd his Station amongst them, as well for being examin'd, as for producing oftner than any one else, some new things of his own. There was also examin'd in that Assembly Propositions sent out of Germany, Italy, and other foreign Parts, wherein his Judgment was as often taken as any bodies else ; for he was of so penetrating a Wit, that he often discern'd faults that others did not ; nevertheless he spent at this study of Geometry only his vacant Hours, for he learn'd Latin by Rules my Father made a purpose for him. But finding in this Art the Truth he so earnestly

earnestly ſought after, he was ſo well pleaſed with it, that he placed his whole delight therein, ſo that for the little time he ſpent at it he advanc'd ſo far, that at 16. years of Age he wrote a Treatiſe of Coniques, which was eſteemed ſuch a rare production, that the like had not been ſeen ſince the Days of Archimedes. The Learned were of Opinion it ſhould preſently be printed, ſaying that though 'twas a Work that would ever be highly valu'd in the World, nevertheleſs if it were printed and publiſhed at the time when the Author was but 16. years Old, this circumſtance would add much to the beauty and pleaſure of it. But my Brother not being deſirous of Worldly applauſe, this Work was never printed.

During all this time he continued learning Greek and Latin, and beſides this, before and after Meals, my Father diſcourſed him ſometimes of Logick, ſometimes of Phyſick and other Parts of Philoſophy, and this is all that he was taught, having never had any other Tutor, nor having been ſent to any College: One may imagine what pleaſure my Father took in the progreſs my Brother made in the Sciences, but he was not aware that the great and conſtant Study of ſo tender an Age, might prove prejudicial to his health; and in truth it appear'd to diminish very much as ſoon as he was 18. years old. But as the pains he felt then were not yet grown very ſtrong, they hinder'd him not from proceeding in his uſual Exerciſes, ſo that 'twas at that time, and in his 19th. year, that he invented that System of Arithmitick, whereby one not only caſt up all ſorts of Accounts, without Pen, Ink, or Counters; but 'tis done alſo without knowledge of any Rules of Arithmitick, and infallibly certain.

This Work was lookt upon as a new thing in Nature, to have reduced a Science that conſiſts wholly in

*the Understanding, into a System, and to have found out the means of making all the Operations of it with an absolute certainty, without the help of Reasoning : This work weakned him very much, not for the invention or labour, which he soon found out, but for making the Workmen understand all things relating to it ; so that he was two years in putting it in the condition 'tis in at present.*

*So that this weariness, and the inconstancy of his health some years past, cast him into inconveniences that never left him, so that he sometimes told us, that ever since he was 18. years old he never was one day without pain ; however these Pains not being always alike grievous, as soon as he felt any mitigation, his Mind was carry'd to the search of some new Matter.*

*It was at that time and in his 23. year, that having seen Toricelli's Experiment, he afterwards invented and performed the other Experiences, that are called the Experiments. That of Vacuity, that proved so clearly, that all the Effects that till then were attributed to the horreur of Vacuity, are caused by the heaviness of the Air ; this work was the last that he imployed his Thoughts about in human Sciences ; and though he invented the Roulette afterwards, that does not hinder the Truth of what I say ; for he discover'd it unawares, and in such a way as shews clearly that he study'd not much after it, as I shall shew in its place.*

*Presently after this Experiment, being not yet 24. years of Age, the Providence of God having given an occasion that oblig'd him to read Works of Piety ; God was pleas'd so to enlighten him by this means, that he perceiv'd plainly that Christian Religion oblig'd us to live only to God, and that he should be our chief Object ; and this Truth appeared so evident,*

*so*

ſo neceſſary and ſo profitable to him, that it put an end to all his human Studies, and from thenceforth he laid aſide all other Sciences, to apply himſelf ſolely to that one thing, which Jeſus Chriſt calls neceſſary.

He had been to that time, by the ſpecial Providence of God, preserv'd from the Vices of Youth, and which is moſt of all to be admir'd, that notwithstanding his great Wit and the Reputation he had gain'd, yet he never was given to any Extravagancy about matters that concern'd Religion, having ſtill confin'd his Curioſity about things Natural; he told me ſeveral times that he was obliged to my Father for this as well as for other things, who being very Religiouſly diſpoſed himſelf, had infus'd it into him from his Infancy, giving him theſe Maxims, That whatever is the Object of Faith cannot be of Reason, and much leſs can it be ſubject to Reason. Theſe Maxims being often reiterated to him by a Father for whom he had ſo high an eſteem, and in whom he found much Learning, as alſo a clear and ſtrong way of Reasoning, all which made ſuch a deep impreſſion on his Mind, that whatever Diſcourſe he heard, made by prophane Perſons, he was no way moved by it; and though he was very young, he looked upon them as Perſons that held this wrong Principle, That human Reason is above all things, and that they knew not the Nature of Faith; and ſo this Soul, ſo Great, ſo Vaſt, and ſo full of Curioſity, that ſought with ſo much exactneſs the Cauſes and Reason of all things, did at the ſame time ſubmit unto all things in Religion, like a little Child, and this humility reigned in him to his Death; ſo that ſince the time that he reſolv'd not to follow any other Study, but that of Religion, he never medled about the intricate queſtions of Divinity, but apply'd his whole mind to know and practiſe the perfection of Chriſtian Morality, whereunto he devoted

## The Life of

ted all the Talents God had bestowed upon him, doing nothing the whole remainder of his Life, but to meditate on the Law of God both day and night. And though he had not made it his business particularly to study School Divinity, yet was he not ignorant of the Decisions of the Church, against the Heresies that were invented by the subtlety of Mens Wits; and it was against such, that he had no little antipathy; and God was pleas'd about that time to give him an occasion to shew the Zeal he had for Religion.

He was at Roüen where my Father was employ'd about the Kings Affairs, at which time there chanc'd to be a Man that taught a new Philosophy, which drew many to hear him out of Curiosity: My Brother being importun'd to go hear him by two young Gentlemen of his Acquaintance, went along with them; but they were much surpriz'd in the Discourse they had with this Doctor; for in relating to them the Principles of his Philosophy, he drew Consequences on matters of Faith, that were contrary to the Doctrines of the Church. He proved by his Arguments that the Body of Jesus Christ was not made of the Blood of the Virgin Mary, but of some other matter made on purpose; and sundry other things to the same effect: They would have oppos'd him, but he continu'd obstinate in his Opinion: So that having amongst themselves consider'd the danger there was, that such a Man should be suffered to infuse his Erroneous Principles into his Pupils, they resolv'd first to give him warning, and if he continu'd obstinate, then to make it known to his Superiors. It happened even so, for he slighted their advice so, that they thought it their Duty to make the business known to Monsieur Du Bellay, who then managed the Episcopal Affairs in the Diocess of Roüen, by Commission of the Archbishop. Monsieur Du Bellay cited this Man before him, and being examin'd, he was deluded



luded by an Equivocal Confession of Faith which he deliver'd under his hand, and besides, was not much concern'd at an information of this importance given against him by three young Men.

Nevertheless when they saw this Confession of Faith, they discover'd the defect of it, which obliged them to go to Gaillion to speak with the Archbishop of Roïen, who having examin'd Matters, found the business of such importance, that he sent a Commission to his Council, and gave express order to Monsieur Du Bellay to make this Man to disown all the Points that he was accused of, and not to hearken to any thing he should say, till 'twas communicated to those that had informed against him; things were transacted accordingly, and he appeared in the Archbishop's Court, and retracted all his former Opinions, and it might be believed 'twas sincerely, for he never shew'd any grudge against those that prosecuted him, which shews that 'tis like he was deceived himself by the false conclusions he drew from his false Principles; and he was well assured that they had no Intent of hurting him, nor other aim, but to undeceive him by himself, and hinder him from seducing young Scholars that had not been capable of distinguishing Truth from Error in those subtil questions: So this Affair ended without Noise, and my Brother continuing more and more the means to please God, this Love of a Christian Life increased so much from the 24th. year of his Age, that it was conspicuous throughout the whole Family. My Father himself not being ashamed to submit to his Sons instructions, and from thenceforward imbraced a more exact manner of Life, by the continual Exercise of Vertue until his Death, which was very exemplary, and as became a good Christian. My Sister also who was endued with extraordinary Gifts of the Mind, and that from her Infancy, had acquired

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quired a Reputation that but very few attain unto, was so wrought on by my Brothers Discourses, that she resolv'd to part with all Worldly advantages she so much loved, to consecrate her self wholly to Gods Service, which she performed accordingly, entring into a Nunnery, where she so well improv'd the Talents God bestow'd on her, that she was esteemed capable of the most difficult Employments, which she discharged with all Fidelity, and departed this Life the 4th. of October 1661. Aged 36. Years.

In the mean while my Brother, whom God made the Instrument of all this good, was agitated by continual Sickneses which still increas'd upon him: But now knowing no other Science but that of Holyness, he found a great deal of difference betwixt this and those that had formerly taken up his Thoughts; for whereas his sicknesses put a stop to the progress of the others, this on the contrary made him the better in the same indispositions, by the admirable Patience with which he bore all things; and to shew it I will only relate one instance.

Amongst other inconveniencies, he had that, that he could not swallow any liquid thing, unless 'twere warm, and not then neither but drop by drop; and having besides a violent Head-ach, and an excessive heat in the Bowels, and other Distempers, the Physicians order'd he should be purged every other day for three Months together; so that he must take all this Physick warmed and drop by drop, which was no small torture, and griev'd them that were about him, yet he never seem'd to repine at it.

The continuance of this means with other helps, procur'd him some ease, but did not fully recover him, so that the Physicians were of Opinion that perfectly to recover his health, it was convenient he should lay apart all manner of Study, and that he should seek occasions

occasions of recreating himself as much as he could. My Brother was very loath to follow this advice, because he thought there might be danger in it; but at last he comply'd with it, thinking he was bound to do what he could for the recovery of his health, and he judged innocent Recreations could do him no harm; and so he set out into the World: and though by God's Mercy he ever shun'd all Vice, nevertheless God having appointed him to a higher Degree of perfection, he would not suffer him to remain in that course of Life, and he made my Sister the Instrument for this purpose, as he had formerly used my Brother as a means to call my Sister from the Pleasures she lived in in the World.

She was at this time a Nun, and lived so exemplary a Life, that she was much esteemed by the whole House; being in this Condition, she was concern'd to see him, to whom, under God, she was bound for the happiness she enjoy'd, not to enjoy the like Graces; and my Brother often visiting her, she often spake to him, and at length did it so effectually and obligingly, that she perswaded him to what he had before perswaded her, wholly to forsake the World; so that he resolved with himself to forsake all Worldly Pleasures and Enjoyments, and to omit all Superfluities of Life, even to the indangering his Health, thinking his Salvation was to be preferr'd before all things: He was then about 30. years of Age, and always sickly, and 'twas about that time he took up the course of Life that he continu'd till his Death.

The better to accomplish his Design and to break off all his former Customs, he remov'd his Lodging, and went to reside some time in the Country, from whence being return'd, he so plainly shew'd that he would quit the World, that at last the World left him, and he settled the manner of his living in this retirement,

upon

upon those chief *Maxims*, of denying himself all Pleasures and Superfluities, and 'twas in the Exercise thereof, that he spent all the rest of his Days. The better to attain his desire, from thenceforwards he deny'd himself the Attendance of his Servants as much as he could possible; he made his Bed himself, he went to take his Dinner at the Kitchen, and carry'd it to his Chamber, and so return'd with it back again: To conclude, he made no use of his Servants but to dress his Meat, to go of Errands, and such other things as he could not well do himself; he spent his whole time in Praying and Reading the Holy Scriptures, and therein took unspeakable Pleasure: he said, the Holy Scripture was not a knowledge of the Brain; but a knowledge of the Heart, that was not to be attained but by those that were sincere, and that it was obscurity to all others. It was with this Frame of Mind that he read it, disclaiming all the perfection of his own Wit, and made so great progress therein, that he had it all by heart, so that no body could impose on him therein, for when any would say 'tis so, or so, he would answer positively, That is of the Scripture, or not, and would presently turn to the place. He also read all the Commentaries with great exactness, for the respect to the Religion wherein he had been Educated from his Youth, was now changed into an ardent Love for all the Truths of Faith, whether it be for those that regard humility of Mind, or those that regard our Conversation in the World, whereunto all Religion does tend; and this Love inclin'd him incessantly to remove all that should oppose these Truths.

He was endu'd with a Natural Eloquence, which gave him a wonderful facility in saying what he pleas'd, but thereunto he added Rules not before thought of, and the which he employ'd to so great advantage, that he was Master of his Style, so that he

not only ſaid what he would, but he ſaid it in the manner that he pleas'd, and his Diſcourſe wrought the Effect he deſir'd : And this way of writing, naturally clear, and ſtrong, was ſo proper and peculiar to him, that as ſoon as his Letters did but appear at the Provincials, they were known to be his, what care ſoever he took to conceal them. It was about this time God was pleas'd to heal my Daughter of a Running Fiſtula. It had made ſo great progreſs in three years time and a half, that the Filth Iſſued out not only by the Eyes, but alſo the Noſe, and Mouth : And this Fiſtula was of ſo malignant a Quality, that the ableſt Chirurgeons of Paris judg'd it incurable : Nevertheleſs ſhe was cured of it in a moment, by touching a holy Thorn : and this Miracle was ſo certain, that it was owned by every body, being atteſted by the ableſt Phyſicians and Chirurgeons of France, and authoriz'd by the Solemn Judgment of the Church.

This Thorn is at Port Royal in Suburbs St. James's at Paris.

My Brother was ſenſibly touched with this Favour, which he lookt upon as done to himſelf, becauſe 'twas done to a Perſon, that beſides the nearneſs of Relation, was alſo his Spiritual Daughter in Baptiſm ; and his Joy was the greater, to ſee God manifeſted himſelf ſo ſuddenly, in a time when Religion ſeem'd to be wholly extinct in the Hearts of moſt Men ; his Joy was ſo great that he was tranſported with it, ſo that having his Mind taken up with this Bleſſing, God inſpired him with ſeveral fine Notions touching Miracles, which giving him farther Lights in matters of Religion, increaſed the Love and Reſpect he always had for it.

See Monſieur Paſcall's Thoughts.

It was on this occaſion that he ſhew'd the extream deſire he had to undertake to refute the chief and greateſt Arguments of Atheiſts ; he had conſidered them with great diligence, and employ'd his Wits to find out the means of refuting them. He employ'd himſelf wholly

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ly about this Business; he spent the last Year of his Life wholly in gathering sundry Thoughts on this Subject, but God that had put this as well as all other Thoughts in his Mind, was not pleas'd to permit him to finish them, for Reasons unknown to us.

Nevertheless the retirement from the World; which he so carefully practis'd, hinder'd not but that he often saw Persons of great Quality and Parts, who having Thoughts of forsaking the World, desired his advice and follow'd it exactly; others that were unsatisfy'd in their Minds touching Matters of Faith, knowing that he was of great Judgment, came to advise with him, and always return'd well satisf'd, so that all these Persons that live at present very comfortable Lives, do confess that 'twas by his Advice and Council under God, and the directions he gave them, that they owe all the Good and Happiness they enjoy.

The Company wherein he was often engaged, although 'twas all on Charitable Accounts, nevertheless gave him some apprehension lest there might be some danger in it; but as he could not in point of Conscience refuse the help People desir'd of him, he found an expedient for it. At some certain times he would take an Iron girdle full of sharp Iron Pricks, which he would wear next his bare Skin, and when any vain Thought came in his Mind, or that he took any delight where he was, or the like, he would strike it with his Elbow to redouble the Pain, and so by this means would put himself in mind of his Duty. This Custom appear'd so useful to him, that he continu'd it till his Death, and even in his latter Days, wherein he was in continual sorrow. Because he could neither Read nor Write, he was constrain'd to be as 'twere Idle, and only to walk about. He was under a great apprehension lest this want of business should hinder him

him from his Aym; we did not know theſe things till after his Death, and then by a Perſon of great Merit, that much confided in him, to whom he was obliged to relate them for Reaſons that concern'd himſelf.

This ſeverity he uſed upon himſelf was drawn from this great Maxim, of forſaking all Pleaſure, whereon he had regulated the whole remainder of his Life, from the beginning of his retirement; he failed not alſo to practice this other, of cutting off all ſuperfluity, for he had cut off with ſo much exactneſs all exceſs, that by little and little he reduc'd himſelf not to have any Hangings in his Room, thinking it was not neceſſary, and beſides was not oblig'd to it out of Decency, becauſe there came none there but his Servants, whom he conſtantly exhorted to Moderation; ſo that they were nothing surpriz'd at it, ſeeing their Maſter live after the manner he advis'd them to do.

This is the manner he ſpent Five years of his Life, from Thirty to Thirty five, labouring inceſſantly for God, for his Neighbour, and for himſelf, ſtriving to perfect himſelf more and more: and it may be ſaid, this was all the time he lived; for the laſt Four years of his Life was nothing but a continual languishing.

It could not be ſaid to be a ſickneſs that had newly ſeized him, but a redoubling of ſickneſſes he had been ſubject unto from his Childhood: But he was now ſeized with ſo great violence and pain, that he was forc'd to ſtoop to it; and during all this, he could not ſpend any time at the great work he had deſigned, touching Religion, nor aſſiſt theſe Perſons that apply'd themſelves to him for advice, neither by word nor by writing; his pains were ſo violent, he could not ſatiſſie them, though he was very willing to do it.

*This renewing of his sickness began by a violent pain of his Teeth that wholly deprived him of his sleep: In his continual watching, one night unawares there came into his Thoughts something about the Proposition of the Roulette; this Thought was followed by another, that by another; to conclude, a multitude of Thoughts succeeded one another, that at length whether he would or no, he discover'd the demonstration of all those things whereat he himself was not a little surpriz'd. But having a good while before given over thinking of these Sciences, he did not so much as vouchsafe to note them down; nevertheless having spoke of it to a Person for whom he had a great kindness and honour, this Person being considerable as well for Birth as for his great Learning and Piety, having thereupon formed a design which tended only to the Glory of God, thought fit he might use them, which he did, and afterwards had them printed.*

*It was at that time he wrote it, but in great haste, in Eight days, whilst the Printers were at work, furnishing two Presses at once, on two different Treatises, having no other Copy but what was made for the Impression, which was not known till six Months after the thing was discover'd.*

*In the mean time his sicknesses continuing without intermission, he was reduced, as I said before, to that pass that he could no longer help, nor scarce see any body; but if his Pains hinder'd him from serving Persons publicly, or in private, they were not unprofitable to himself, and he bore them with so much patience and calmness, that 'tis to be hoped God was pleas'd thereby to make him such as he would have him to be, to appear in his Presence; for during this long sickness, he never alter'd from the Rules he set himself, having always these two great Maxims in his*



*his Mind, of forſaking all Pleaſures and Superfluities ; he practiſed this in the greateſt of his ſickneſs, keeping a continual watch over his Senſes, abſolutely denying all things that were pleaſing to them : and when neceſſity compelled him to do any thing that might give him any delight, he had a ſtrange way of turning his Mind, that ſo he might not take any Pleaſure therein ; for inſtance, his continual weakneſs obliging him to a delicate Dyet, he took a great care not to find a ſavour in what he eat ; and we obſerv'd, that what care ſoever we took to provide any choice Dyet, by reaſon of his ill Stomach, yet he was never heard to ſay, that or that is good ; and when we ſerved him any thing that was new, according to the Seasons , if one asked him after Dinner if he liked it, he would only ſay, you ſhould have told me of it before, and I aſſure you I took no heed of it : And when any would admire the goodneſs of this Meat, or that, in his preſence, he could not bear it, he eſteemed it to be Senſual, although 'twas only common things ; for he ſaid 'twas a mark of ſatisfying the Pallate, which was not well.*

*To avoid falling into this danger, he would never ſuffer one to make him any Sauſe nor Ragous, not ſo much as an Orange or Verjuice for Sauſe, nor nothing to provoke Appetite, although he naturally loved all theſe things ; and to keep himſelf within Limits and Rules, he took care from the time of his Retirement, of what ſhould ſuffice for his Stomach, after which he appointed how much he would eat, ſo that whatever Appetite he had, he would not exceed what he had limited ; and what averſion ſoever he had, he would conſtrain himſelf to eat his allowance : And being asked the Reaſon wherefore he would ſo force himſelf, he would answer, it was the neceſſity of his Stomach that he was to ſatisfie, and not his Appetite.*

*The Mortification of his Senses were not alone concern'd, in cutting off all that might be pleasing to them, but also in not refusing them any thing, for this Reason, that he might displease them, either by his Food or Remedies : For four years together he took Fellies, without shewing any aversion ; he took all things were prescrib'd for his health without difficulty, how nauseous soever they were ; and when I admir'd how he could take so many things, he would laugh at me, and say, that he wonder'd why one should not take them, when one took Physick willingly being told before 'twas bitter ; that it was only surprise could produce this effect. It was in this manner that he continually sought ways, and practis'd Mortification.*

*He so much loved poverty that it was always in his thoughts, so that when he was about to ingage in any thing, or that any one asked his advice, the first thing that came in his thoughts, was to see if it consisted with Poverty. One thing that he examined himself upon, was the fancy of desiring to excel in all things, as of employing the best Work-men, and the like ; he could not neither endure to seek after Worldly conveniencies, as in having all things by us, and a thousand other things that are done without scruple, because 'tis thought there is no harm in it ; but he did not think so, and would tell us there is nothing more apt to extinguish the Spirit of Poverty, as this over-much seeking of our Conveniencies ; and this Curiosity of having always of the best, and best made : and as for Work-men, he would often tell us we should seek the poorest and honestest Men, and not the chiefest, which is never necessary, and can never be useful. He would sometimes say, If I had the Heart as poor as the Mind I should be happy, for I am much perswaded Poverty is a great means to ad-  
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vance our Salvation. This love he had for Poverty inclin'd him to love the Poor ſo tenderly, that he never refus'd to give Alms, although 'twas out of his neceſſity, not being very Rich, and being forc'd to ſpend beyond his Revenue by reaſon of his ſickneſs. But when one would repreſent to him when he gave ſome great Alms, he would be troubled, and would ſay, I have obſerv'd one thing, that how Poor ſoever one is, one leaves ſtill ſomething behind when they dye, and ſo he ſtopt the Mouth of thoſe that ſpoke to him; and ſometimes he was ſo neceſſitated, as he took up Money on Intereſt, rather than trouble his Friends, by giving what he had to the Poor.

As ſoon as the Coach buſineſs was ſetled, he told me he would demand a thouſand Pound before hand for his part of the Farmers that were treating for it, if they were agreed with, they being his Acquaintance, to ſend to the Relief of the Poor at Blois; but as I told him the buſineſs was not ſufficiently ſetled for that, and that he muſt ſtay till another year, he preſently answer'd me, that he ſaw no great danger in it; for that if they were loſers he would reſtore it to them out of his own Pocket, and that he did not intend to ſtay another year, for the neceſſity was too urgent to delay doing a good work; and the contract not being made with thoſe Perſons, he could not execute his reſolution, whereby he ſhew'd us the truth of what he ſo often ſaid, that he deſired not Riches but to ſupply the Poor with it, ſeeing that at the very time God gave him hopes of having ſome, he began aforehand to diſtribute it to the Poor, even before he was ſure of it.

His Charity to the Poor was ever very great, but 'twas ſo increas'd towards the latter part of his Life, that I could not pleaſe him more than to diſcourſe to him of it. He exhorted me very much for

the last Four years that he liv'd, to employ my self in helping the Poor, and to incline my Children to do so too; and when I told him I fear'd that might hinder me from taking care of my Family, he told me this was only want of good will, and as there is sundry degrees in this Virtue, one may so discharge it, as that it should be no hindrance to our Domestick Affairs. He said it was the general calling of Christians, and that 'twas not needful to have any particular Mark to know if one was thereunto called, for that was undoubted, and that 'tis thereby Jesus Christ will judg the World; and when one shall consider that the only omission of this Vertue is Damnation, this thought alone were sufficient to make us strip our selves of all, had we ever so little true Faith. He told us also that visiting the Poor was very profitable, in that seeing continually the Miseries they lye under, and that in the midst of their sickness they want necessities; seeing all this, one must be very hard hearted not willingly to deprive our selves of needless Conveniencies, and superfluous Apparel.

All these Discourses excited and inclin'd us sometimes to prepare to find means to provide in a general way for regulating things, but he approved not this, and said, That we were not called to generals, but to particulars, and that he thought the way best pleasing to God, was to serve the Poor poorly, that is, every one according to their Ability, without being puffed up with those high Notions, of the best, the search whereof he condemned in all things: Not that he blamed the setting of publick Hospitals; on the contrary he approv'd it very well, as he shew'd plainly by his last Will; but he said those great Enterprises were reserv'd to certain Persons God had appointed for it, but that it was not the general Vocation of every body, as the dayly and particular helping the Poor is.

These

These are part of the Instructions he gave us, to incline us to the practice of this Virtue, which had so great a place in his Heart ; it is only a pattern, that shews us the greatness of his Charity. His Purity was nothing less ; and he had so great a love for this Virtue, that he kept a continual watch, that it should not be touch'd, neither in himself nor others : and it cannot be believed, how exact he was in this matter : I my self was even afraid, for he found fault in something I said, the which I thought was very harmless, the defects whereof he afterward represented to me, which I could never have thought of, had it not been for him. If sometimes I chanc'd to say, I see a handsom Woman, he would be displeas'd, and say, that I should never use such talk before Footmen, or young Folks ; because I did not know what thoughts I might cause to arise in them : Neither could he suffer the Caresses I receiv'd from my Children, and he would tell me, I should break them of it, and that it would do them a prejudice, and that one might express kindness to them a thousand other ways. These are the Instructions he gave me in this matter, and this was his vigilance in preserving Purity in himself and others.

There fell out an occasion three Months before his Death, which did evidently shew it, and also testifies the greatness of his Charity : Returning from Service from St. Sulpitius Church, there came to him a young Girl about fifteen years of age, of good Features, asking him Alms ; he was concern'd to see such a Person expos'd to so evident danger : he ask'd her who she was, and what made her go a begging ; and understanding she came out of the Country, that her Father was dead, and her Mother fallen sick, and that very day carry'd to the Hospital, he thought God had directed her to him in her necessity ; so that at that in-

stant, he went with her to the Seminary, and committed her to the care of an honest Clergy Man, and gave him Mony, and desired him to see she should not want, and that he would procure her to some Service, that she might be instructed, by reason of her Youth, and to take care she might live in safety; and the better to assist him herein, to morrow he would send a woman that should buy her Cloaths, and all things necessary to fit her to go serve some honest Mistress. Accordingly, next day he sent a Woman, that together with the Priest, having apparell'd her, plac'd her in a good Service. The Clergy-Man asked of the Woman, the name of him that did this good work; but she answered, she was bid not tell his name, but that from time to time she would come see him, to see the Maid should want for nothing; and he desired she would obtain leave of him to know his name, and promised he would not speak of it during his life; but if pleas'd God he should dye before him, he should with delight publish this Action; he found it so charitable, that 'twas pitty it should lye in oblivion. By this sole action, this Priest, without knowing my Brother, judg'd how charitable he was, and also what a great lover of purity. He had a great tenderness for us, but it did not reach to a concernedness, whereof he shewed a manifest demonstration in the death of my Sister, which happen'd ten Months before his. When he had notice of it, he said only, God grant we may make so good an end; and ever after he kept himself in an admirable submission to the Decrees of Gods Providence, always thinking of the great Mercies God shewed my Sister during her life, and of the circumstances that attended her Death; which made him often say, blessed are those that dye, provided they dye in the Lord. Seeing me in continual sorrow, for this loss, which was so sensible to me,

he was troubled, and told me I did not do well, and that I should not be so much troubled for the death of the Righteous; but that on the contrary I should praise God, that he had so rewarded her, for the little Services she had done him. In this manner it was that he shewed his indifferency for those he most loved; for could he have been concern'd for any thing, doubtless it would have been for the death of my Sister; for there is no question, but he lov'd her better than any one in the World. But he stay'd not there, for he not only placed no delight in others; but he would not that others should love him. I don't mean those criminal and gross Delights, for that all the World sees and condemns, but I speak of the most innocent delight: and in this matter he kept a very strict watch over himself, to give no cause for it, but on the contrary to hinder it; and I not perceiving this, was troubled at the checks he gave me sometimes, and told my Sister of it, complaining to her that my Brother did not love me, and that he seem'd unsatisfy'd, when I assist-ed and helpt him the best I could in his greatest weakness; my Sister thereupon told me I was mistaken, that she knew the contrary, that he had as much love for me as I could wish or desire. In this manner it was, my Sister satisfy'd me; and 'twas not long before I see effects of it; for as soon as any occasion offered, that I had need of my Brothers assistance, he presently imbraced it with so much affection, that I had no cause to doubt of the greatness of his love to me and mine, so that I imputed to the pain of his sickness, that coldness with which he receiv'd the diligence I used to divert him, and this riddle was not known to me till the very day he died; that a Person very considerable, for his Quality and Virtue, with whom my Brother held a very intimate and pious intercourse, told me, that amongst other things, he observ'd

observ'd this maxim, that he never desir'd any body should love him with delight, that 'twas a faillure whereon we don't sufficiently enough examine our selves, not being aware of the danger of it; not considering, that suffering and increasing those delights, one took up the heart which belonged to God only; that 'twas to rob God of the thing which he prized more then all things else. We plainly discern'd this principle was deeply engraven in his heart: for to think of it the oftner, he wrot it on a piece of Paper, which lay by it self, in these terms. It is unjust one should settle their delight on any thing here below, although it be done with pleasure, and willingly; I should deceive those in whom I should create this desire, for I am not the happiness of any body, and have nothing that might satisfy them; am not I ready to dye? and so the object of their delight shall soon perish; as I should be too blame, to make any believe a lye, though it were in my power, and that any should do it with pleasure, and would think to oblige me in it: So also I should be too blame, if I should make any to love me, and if I should draw people to love or delight in me. I ought to tell those that are ready to yield to believe a lye, that they should not do it, whatever benefit should accrue to me by it; and also that they should place no delight in me, for they ought to spend their life and their care in seeking God and pleasing him.

This was the manner that he instructed himself, and that he so strictly observed, that I my self knew not of it, but by chance; by this may partly be discovered the light which God gave him towards the perfecting of a Christian Conversation.

He had so great a Zeal for the Glory of God, that he could not suffer it to be offended in any thing whatsoever; this made him so earnest in the Kings Service,



vice, that in the troubles at Paris, he blamed every body, and called the reason that was given for that Rebellion, nothing else but meer pretences, and said, that in a settled Common-wealth, as Venice is, 'twere a great Sin, to think of setting up a King, and to suppress the Liberty God had given the People; but in a State, where Monarchy is settled, the respect due to it, cannot be violated without being guilty of a kind of Sacrilege; seeing 'tis not only a resemblance of the Power of God, but a Participation of that Power, to which one cannot resist, without the breach of Gods Command; and that so one cannot too much exaggerate this Crime; besides, that 'tis always attended with Civil Wars, which is the greatest Sin one can commit against his Neighbour: and he observ'd this Maxim so punctually, that in those times, he refused very great Offers, to comply with it. He would often say, he had as great aversion for that Sin, as for the Sin of Murder, or Robbing on the High-way, and that there was nothing more contrary to his Nature, and to which he had less temptation.

These were his Thoughts towards the King, and he was no Friend to those, who were of any other mind; and what shewed that 'twas not out of humour or self-will, was, that he had an admirable sweetness of Temper, for all that offended him in his Person; so that he never made any difference betwixt them and others: and he so fully forgot those that regarded himself only, that unless the particular circumstances of things were repeated, he would not remember them. And as this was sometimes wondred at, he said, don't think it strange, 'tis not of Virtue, 'tis by meer forgetfulness, I don't at all think of it: Nevertheless, 'tis most certain, it may hardly be seen, that the Offences that only re-  
garded

garded his Person, made no great impresson on him: seeing he so easily forgot them; for his Memory was so good, that he often said, that he never forgot any thing, that he had a mind to remember. He used this mildness, in things most displeasing to him, to his last end: For a little before his Death, being offended in a thing that was very sensible to him, by a Person he had done great Kindnesses for, and having at that time received a kindness from this Person, he thank't him, with so many Complements and Civilities as could be; yet it could not be through forgetfulness, seeing 'twas at the same time; but it was indeed, because he would not think of revenging Injuries done to his own Person.

These particular Inclinations of his, that I have but slightly touched, you will see hereunder mentioned, in a Paper writ by his own Hand.

" I love Poverty, because Jesus Christ lov'd it. I  
 " love Riches, because thereby we have means to  
 " relieve those that are in distress. I am Faithful  
 " and True to all the World. I do not do evil to  
 " those that injure me, but I wish them to be in the  
 " condition I am in, wherein they may receive  
 " neither good nor evil from any Man. I endeavour  
 " to be always True, Sincere, and Faithful  
 " to all Men; and I have a tenderness for those  
 " God has more nearly related unto me; and whether  
 " I am alone or in the sight of Men, in all my  
 " Actions, I have God ever in my sight, who shall  
 " judge me for them, and to whom I consecrate them.  
 " These are my Thoughts, and every day I bless my  
 " Redeemer who has put them in my mind; and  
 " that of a weak, miserable Creature, full of Frailty,  
 " Haste, Pride, and Ambition, has by his Grace,  
 " made me a Man, free from those Evils, to whose  
 " Grace, I ascribe it, there being in me, nothing but Misery  
 " and Horror. Thus

Thus it was he employ'd himſelf, that having always before his Eyes the way of God it ſo conducted him, that he never ſtray'd from it ; the great light he had, together with his great Wiſdom did not hinder the ſight of that great Meekneſs which ſhined through the whole Courſe of his Life, and that made him exactly to obſerve all things that related to Religion. He very much loved the whole Divine Service, eſpecially the little hours, they being compos'd of the 118. Pſalm, wherein he found ſo many admirable things, that he was much delighted in repeating them ; when he diſcourſed with his friends of the Excellency of this Pſalm, he was ſo transported that he ſeem'd to be above himſelf ; and this Meditation made him ſo ſenſible of all things, whereby one endeavors to honour God, that he omitted no one thing. When Tickets were ſent him Monthly, as the Cuſtom is in many places, he repeated them with great reſpect, and every day he would repeat the Sentence ; and the laſt Four years of his Life, not being able to do any thing elſe, his chief Diſverſion was to go viſit the Churches where ſome Relicks were expos'd, or ſome other Solemnity ; and to that end he had a ſpiritual Almanack which ſhew'd him where there were particular Devotions ; and all this he perform'd with ſo great Piety and Simplicity, that the Spectators were ſupriz'd at it, which was the occaſion of an Expreſſion of a Perſon of great Wiſdom and Virtue, That the Grace of God appears in great Wits, by doing of little things, and in ordinary Perſons, by doing great things.

This great ſimplicity appear'd when one ſpeak to him of God, or of himſelf, ſo that the day before his Death, a Church Man very Eminent for Piety, being by his deſire come to viſit him, having been with him a whole hour, he came away ſo ſatisfy'd, that he ſaid to me, go, be comforted, if God takes him away  
you

*you have cause to be thankful for the Mercy he does him ; I ever admir'd the Graces that shin'd in your Brother, but I never observ'd greater Humility than I now see in him, it is incomparable in one of his Parts, I would with all my heart be in his Condition.*

*The Curate of St. Stephen, that visited him in all his sickness perceiv'd the same, and would often say, he is a Child, he is humble, he is meek like a little Child. It was by reason of this meekness that one might freely tell him his Faults, and he would without opposition submit to the advise was given him. The great sagacity of his Wit sometimes would make him so impatient, that one could scarce please him, but when one told him of it, or that he perceiv'd he had displeas'd any body in his Passion, he would presently repair it by his mild and gentle Behaviour and great Goodness, so that he never lost any bodies good will. I endeavour what I can to draw to an end, otherwise I could enlarge on these particulars ; I have but just mention'd them, but not desiring to be tedious, I'll draw to his last sickness.*

*It begun by a strange aversness he had to his Meat two Months before he dy'd ; his Physician advis'd he should eat no gross Meat, and that he should purge. Whilst he was in this State, he did a remarkable piece of Charity, he took a poor Man and his Wife and Family into his House, and let them have a Chamber and dwell gratis, he made no other use of them but that he would not be quite alone in his House : It chanc'd that the old Mans Son fell sick of the Small Pox, my Brother having need of my assistance, feared lest I might scruple going to his House upon account of the Small Pox, by reason of my Children ; this made him think of removing this sick Person, but fearing there might be danger in carrying him out of his House in*  
the

*the Condition he was in, he choſe rather to go away himſelf, although he was very ill; ſaying, there's leſs danger for me in this removing, therefore it muſt be I that muſt depart the Houſe: Accordingly he left his Houſe the 29th. of June to come to my Houſe, and he never return'd any more to his own; for three days after he was taken with a violent Cholick, which permitted him not to take any Reſt, but having a great deal of Diſcretion and Courage, he bore thoſe Pains with an admirable Patience; yet he roſe up every day and took his Medicines himſelf, not ſuffering any body to aſſiſt him. The Phyſicians that tended him, though they ſaw his Pains wax great, yet finding no alteration in his Pulse, nor Symptome of Feaver, ſaid there was no danger, uſing theſe very words, there is not ſo much as any ſhadow of danger; however, ſeeing the continuation of his Pains, and that the want of ſleep much weakned him; the Fourth day of his Chollick, and before his incubation, he ſent for the Curate, and made Confefſion. This made ſuch a ſtir amongſt his Friends, that ſome of them, all in a fright, came to viſit him: the Phyſicians alſo were ſo ſurpriz'd, that they could not but ſhew it, ſaying, it was a ſign of ſome danger, which they did not expect. My Brother ſeeing the Noiſe occaſioned by it, was troubled, and ſaid to me, I would willingly have receiv'd the Sacrament, but ſeeing they are ſo ſtartled at my Confefſing, I fear they would be more, therefore I think beſt to defer it, and the Curate was alſo of the ſame Opinion. Nevertheleſs his Pain continu'd, and as the Curate from time to time came to viſit him, he ſlipt none of thoſe occaſions of Confefſing himſelf, but he ſaid nothing not to affright the Company; the Phyſicians ſaying there was no danger, and in truth he was a little better, and ſometimes walked in his Chamber; yet his Pains never quite*

quite left him, but sometimes return'd, and he grew very lean, at which the Physicians were not however much discourag'd, but what ever they said, he said himself he was in danger, and fail'd not to confess every time the Curate came to visit him: Also about this time he made his Will, wherein the Poor were not forgot, and he was troubled in not bequeathing them more, for he told me if Monsieur Perrier had been in Paris, and that he would have consented, he would have given all his Estate to the Poor, for he had nothing else in his mind and thoughts but the Poor; and he asked me sometimes, why he never had done any thing for the Poor, though he ever loved them so much. I told him it was because he never had wealth enough to help them very much; he answer'd me, seeing I had not wealth to bestow upon them, I ought to have bestow'd my Time and Labour on them; it is wherein I have failed, and if the Physicians say true, and that God is pleas'd to recover me of this sickness, I am resolv'd to have no other Employment nor Business all the rest of my Life but to serve the Poor: these are the thoughts God took him away in.

To this great Charity during his sickness, he joyned an admirable Patience, whereby he much comforted all those that attended him; and he said to those as seemed to be concern'd to see him in that weak Condition, that as for his part, he was nothing troubled at it, and that he was even afraid of recovering; and being asked the Reason, he said, 'twas because he knew the dangers of health, and the benefits of sickness; he said also in the height of his Pains, when we were grieved at it, he not griev'd for me, Sickness is the Natural State of Christians, because thereby one is as they ought always to be, suffering of Pain, and deprived of all Good Things, and of all the Pleasures of the Senses, free from those Passions that trouble us all our Life, without

*without Ambition, Covetouſneſs, and in a continual expectation of Death. Is it not ſo Chriſtians ſhould live? and is it not a great Happineſs to be found in the Condition one ought to be in, and to have nothing elſe to do but to ſubmit ones ſelf humbly and quietly to the Will of God? Therefore I deſire nothing elſe of God, but that he would enable me to do ſo: And in this manner it was he bore all his ſickneſs.*

*He very much deſired to receive the Communion, but his Phyſicians would not agree to it, ſaying, He could not take it faſting, unleſs 'twere in the night, which he thought not fit to do without neceſſity; and to receive it as a Viaticum there ought to be danger of Death, which not appearing in him, they could not adviſe him to it. This refusal troubled him, but he was forc'd to ſubmit; in the mean time his Cholick continu'd, he was order'd to drink Waters, which indeed gave him ſome eaſe, but the 6th. day of his drinking them, which was the 14th. of Auguſt, he complain'd of a great Giddineſs and Head-ach; and though the Phyſicians did not think that ſtrange, and that they aſſur'd him 'twas but the Vapors of the Waters, he neglected not his Confefſion, and earneſtly deſir'd that he might receive the Sacrament, and that in Gods name, they would find ſome expedient for the inconveniences they hitherto urg'd; and he preſſed it ſo much, that one there preſent taxed him of being too haſty, and that he ſhould ſubmit to the Judgment of his Friends, that he was ſomething better, and almoſt free of his Cholick, and that having only ſome Vapours of the Waters, it was not needful the Sacrament ſhould be brought him; that 'twas better to defer a while, and receive the Communion at Church; he reply'd they did not feel his Pain, and they would be all deceiv'd; my Head-ach has ſomething extraordinary in it; however, ſeeing*

so many opposed his desire, he was silent; but said, seeing they would not grant him that favour, he desir'd to supply it by some good Work; and seeing he could not communicate in the Head, he desir'd to do it in the Members, and to that end desir'd to have brought to him into the House some Poor sick body, to whom the same Services might be rendered, as were to himself, that care should be taken, and no difference made betwixt them, that he might have the comfort to know that there's a Poor body as well lookt to as he himself, being troubled to see that he enjoy'd so many things; for when he consider'd that at the same time he enjoy'd such abundance, there were many poor Folks sicker than he, that wanted necessaries, it was such a trouble to him as he could not suffer; therefore I desire you would speak to the Curate about this business, to get some Poor Body as soon as may be.

I presently sent away to the Curate, who return'd Answer that there was none yet in a Condition fit to be remov'd, but that as soon as my Brother was a little recover'd, he would give him some occasion of Exercising his Charity, in taking the charge of some poor old Man, to keep him as long as he liv'd; for the Curate then made no question of his Recovery.

Finding that he could not have a Poor Body in his House with him, he begg'd of me the favour, that I would let him be carry'd to the incurables, for he had a great desire to die amongst the Poor: I told him the Physicians did not think convenient he should be remov'd in the Condition he was in; whereat he was much troubled. He made me promise him if he had any ease, that I should oblige him herein.



*In the mean while the great Pain of his Head increasing, he bore it as he did all his other sickness without any complaining, and once in the height of his Pain, the 7th. of August, he desir'd he might have a Consultation of Physicians, but presently he bethought himself, and told me he fear'd there might be too much of inquisitiveness in so doing : nevertheless I got it done, and the Physicians order'd he should drink Whey, telling him always, they did not apprehend any danger, and that 'twas nothing but a Megrim with the Vapor of the Waters ; however, notwithstanding what they said, he never believ'd them, and desired me that he might have some Church-Man to pass the Night with him ; and I found him so Ill, that I privately gave order Candles and all things should be laid in readiness, that he should receive the Sacrament next Morning.*

*This preparation was not in vain, but were made use of sooner than we expected, for about Midnight he had such a violent Convulsion Fit, that when it was over we thought he was dead, and with all our other Sorrows we had this, that we fear'd he was departed without receiving the Sacrament, having so many times and so earnestly desir'd it ; but God being pleas'd to satisfy so holy and just a Desire, did as 'twere miraculously suspend this Convulsion, and recover'd him to his perfect Senses. as well as in time of health ; so that Mr. Curate entring into his Chamber with the Sacrament, cry'd out to him, see hear what you have so much desir'd. These words fully awakened him, and as the Curate drew near to give him the Sacrament, he rais'd himself, and sate up to receive it with the greatest respect ; the Curate, according to the usual manner, asking him several Questions on the chief Mysteries of Faith, he answered distinctly, Yes, Sir, I believe so with all my*

D 2

heart ;

heart; after which he receiv'd the Holy Viaticum and extream Unction, with so much humility and tenderneſs, that he ſhed many Tears; he answered to every thing, thanked the Curate, and when he bleſſed him with the holy Chalice, he ſaid, Let God never forſake me, which were his laſt words: For having made ſome ſhort Prayer, his Conſulſions return'd, and never left him till he was depriv'd of his Senſes, and ſo continu'd till his Death, which was 24. Hours after, the 19th. of Auguſt 1662. at One a Clock in the Morning. Aged 39. Years Two Months.

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Nobilissimi Scutarii Blasii Pascalis  
Tumulus.

D. O. M.

Blasius Pascalis Scutarius Nobilis  
Hic jacet.

Pietas si non moritur æternum vivet.  
Vir Conjugii Nescius,  
Religione Sanctus, Virtute Clarus,  
Doctrina Celebris.  
Ingenio Acutus,  
Sanguine & Animo pariter Illustris,  
Doctus non Doctor,  
Aequitatis Amator,  
Veritatis Defensor,  
Virginum Ultor,  
Christianæ Moralis Corruptorum accerimus  
Hostis.

Hunc Rhetores amant Facundum,  
Hunc Scriptores norunt Elegantem,  
Hunc Mathematici stupent Profundum,  
Hunc Philosophi quærunt Sapientem,  
Hunc Doctores laudant Theologum,  
Hunc Pii venerantur Austerum,  
Hunc Omnes mirantur, omnibus ignotum,  
Omnibus licit notum.

Quid plura, viator? quem perdidimus?

PASCALÉM.

IS. LUDOU. erat MONTALTIUS  
Heu!

Satis dixi, urgent Lacrymæ.  
Sileo.

Et qui bene precaberis, bene tibi  
eveniat & vivo & mortuo.

Vixit An. 39. M. 2. Obiit an.  
rep. Sal. 1662. 14. Kal. Sept.

Posuit A. P. D. C. Mœrens,  
Aurelian. Canonista.

Cecidit Pascalis.  
Heu! Heu! qualis Luctus?

*Monsieur Pascall is bury'd at Paris in St. Stephen's  
of the Mount, being the Parish wherein he liv'd,  
behind the great Altar, on the right Hand, near the  
Corner of the Pillar of the same Chapel: The Epi-  
taph is on the Ground, but obliterated.*

Monsieur

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Monfieur *PASCALL'S*  
 Thoughts and Reflections  
 Upon Matters of  
**RELIGION,**  
 And also upon feveral other Subjects.

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§. I.

*Against Atheism.*

**L**ET those that difpute againſt Religion, at leaſt firſt learn what Religion is before they ſtrive againſt it. If Religion did boaſt to have a clear fight of God, and to behold him openly without a Veil, then there might be ſome colour of diſputing againſt it, by ſaying, there is nothing to be ſeen in the World that ſhews it with any great evidence. But ſeeing that it declares on the contrary, that Men are in ignorance and eſtranged from God; that God has hid himſelf from their knowledge, and 'tis the Name he gives himſelf in the Scriptures,

§. I.  
Isa. 45. 15.

ptures, *Deus absconditus* ; and to conclude, that it equally endeavours to teach these two things ; that God has in the Church given sensible marks to make himself be known to those which sincerely seek him, and nevertheless has so cover'd them, that they shall not be known but only to those that seek him with all their heart ; what advantage then can they expect, whilst continuing in a State of indifferency wherein they profess to seek the Truth, they complain that nothing discovers it to them, seeing this obscurity they are in, and which they impute to the Church, doth fully prove one of the main Arguments she holds, without prejudicing the other, and far from destroying, does confirm her Doctrine.

To say any thing to purpose against it, they should declare that they have used their utmost endeavours in trying all ways, and even those things the Church offers, as means of instruction, but yet can find no satisfaction ; would they speak in this manner, they would indeed dispute against one of these pretensions ; but I hope to make appear that no reasonable Person can say so, and I dare avouch, that none ever did. It may easily be judged how those Persons act that are of this mind : They think they have done enough for their information, when they have spent a few hours in reading the Scriptures, or that they have asked some questions of a Clergy Man concerning the true Religion ; which being done, they boast that they have consulted Men and Books, without any success. But truly I cannot forbear saying what I have often said, that this negligence is insupportable : It is not the slight interest of some Stranger that

is here in question, it is our selves, and our All that is here concern'd.

§. I.

The Immortality of the Soul is a thing that so much regards, and so deeply concerns us, that we might have quite lost our Feeling not to be profoundly affected about it : All our Thoughts and Actions should be so variously directed, according to the Eternal rewards that are to be, or not to be hoped for ; that 'tis impossible to stir a right step without directing it by this Compass, which must be our last Object.

Therefore our chiefest interest and duty is, to inform our selves on this Subject, whereupon depends our chiefest safety ; and amongst such as are not satisfy'd, I make a great difference ; of those that use their best endeavour to be instructed, and those that live carelessly and without thinking or troubling themselves about it.

I cannot but much pity those that sincerely groan under this doubt, that look upon it as the greatest evil, and that make it their greatest study and business to use all means possible to get out of it. But for such as spend their time without ever thinking of their latter end, and that because they have not in themselves knowledg sufficient to convince them, neglect to seek any farther, and to examine if this Opinion be of those which Men receive by meer credulity, or of those, which though obscure, yet have a good and solid Foundation ; these I consider quite différent. This negligence in a business that concerns themselves, their Eternity, their All, affects me more with indignation, than compassion ; it astonishes and affrights me, it is monstrous to me. I do not say this through the pious Zeal of a spiritual Devotion ; on the contrary, I pretend that Self-Love,

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Love, human Interest, the purest light of Reason, should inspire us with these Thoughts; to know this, we need only see what Persons of the meanest Capacities understand. It needs no depth of knowledg, to understand, that in this Life, no true solid satisfaction is to be had, that our Pleasures are but Vanity, that our Miseries are Infinite, and that Death which threatens us every moment, will in a few years, it may be in a few days, put us into an Eternal State of Happiness or Misery, or of Annihilation; betwixt us, Heaven, Hell, or Annihilation there is nothing but Life, which is the brittlest thing in the World; Heaven not being for those which doubt the Immortality of their Soul; such can only expect Hell, or to be reduc'd to nought.

There is nothing truer than this, nor nothing more terrible; let us carry it never so stout, this is the end that attends the bravest life in the World.

It is in vain to go about to divert their thoughts from this Eternity that waits for them, as if they could destroy it in banishing it from their minds: it subsists in spite of them, it comes on, and Death that lets it in, will infallibly in a short time reduce them to a necessity of being Eternally annihilated, or miserable.

See here a doubt of terrible Consequence, and it is certainly a very great Evil to be in this Doubt, and it is an indispensable Duty to try if one be in it: He that doubts and seeketh no Remedy, is both unjust and miserable; but if in this State, he is quiet and satisfy'd, let him boast of it; and to conclude, let him glory in it, and let it be of such a State that he makes his Joy and Delight; I have not Words to describe so extravagant a Creature.

How



How can it be possible to entertain such thoughts? What Comfort can there be in expecting nothing but endless Miseries? What cause of Joy can there be to see ones self involv'd in utter Darknes? What Comfort can there be never to expect any deliverance? Repose in this ignorance is a thing so Monstrous, that the stupidity and extravagance of it, must be shew'd to those that pass their time in it, in shewing what is transacted in themselves, to awaken them by the sight of their own Folly. For see here how those Men reason, which choose to live in this ignorance of themselves, and without seeking for instruction.

I know not who sent me into the World, nor what the World is, nor what I am my self; I am very ignorant of all things; I know not what my Body is, what my Sense, nor what my Soul is; and this very part of my self that thinks what I say, and that reflects upon it, and upon it self, knows not it self any better than all the rest. I behold the vast distances of the Universe that contains me, and find my self confin'd to a Corner of this vast Body, not knowing wherefore I am placed rather in this place than another; nor why the little time allotted me to live, is assign'd me at this Point rather than any other, of that Eternity that has gone before, or shall follow after me. I see nothing but Infinities on all sides that swallow me up like an Atom, and like a Shadow that remains but a Moment and passeth away: All that I know is, that I shall shortly die; but what I know most of all is, that I do not know Death it self, which I cannot avoid.

§. I.

As I know not whence I came, so I know not whither I shall go, and I only know that departing out of this World, I shall fall Eternally either into the hands of an Angry God, or into nothing, not knowing which of these two Conditions I shall Eternally be reduc'd unto.

This is my State full of Misery, Weakness, and Obscurity ; from all which, shall I conclude, that I ought to pass all the days of my Life without thinking of what shall befall me, and that I need only follow my Inclinations, without looking back or troubling my self, in doing what may be to fall into Eternal Misery ? in case what is said be true, probably I may find some information of my doubts, but I'll not trouble my self, nor take a step to seek it ; and despising those that give themselves this trouble, I'll go on without fear to try so great an Experiment, and slide along to Death, in the uncertainty of the Eternity of my future Condition.

Undoubtedly it is an honour to Religion, to have such unreasonable Men for its Enemies, and their opposition is so inconsiderable, that it serves on the contrary, but to establish the chief Truths which it teacheth us ; for the Christian Faith tendeth principally to teach these two things, the Corruption of Nature, and Redemption by Jesus Christ ; now if they help not to shew the truth of Redemption by the Sanctity of their Lives, they do nevertheless admirably shew the Corruption of Nature, by such unreasonable Opinions.

Nothing imports a Man so much as to know his own State ; nothing is of greater concernment to him than Eternity, so that to see Men unconcern'd at the loss of their being, and in the danger

danger of an Eternity of Misery, this is unnatural; they are quite otherwise in regard of all things else; they fear things of the least Moment; they foresee them, they are sensible of them, and the same Man that passes away Days and Nights in vexation and grief for the loss of an Office, or for some supposed loss of Honour, is the same that knows he shall lose all by Death, and yet nevertheless lives unconcern'd without fear or any trouble. This strange insensibleness for things of the highest concern, in a heart so sensible of the least Trifles, is most Monstrous, it is an Incomprehensible Riddle, and Supernatural Stupidity.

A Man in a dark Dungeon, expecting every moment when Sentence of Death shall pass upon him, having but one hours time to know if it be past, and also to try to have it revoked, would act contrary to Natural Sense to pass that hour away, not in informing himself if Sentence be past against him or not, but in Sports and Pastimes. This is the very State wherein those Persons are; only with this difference, that the dangers they are liable to, are far more terrible than the bare loss of Life and transient punishment this Prisoner might apprehend; nevertheless they run without fear, upon the Precipice, having willingly blinded their Eyes, that they should not see their danger, and scoff at those which warn them of it.

So that not only the Zeal of those that seek God, doth evidently prove the truth of Religion, but also the blindness of those which seek him not, and that live in this horrible negligence; there must needs be a strange disorder in the Nature of Man to live in this state, much  
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more to boast of it : For could they be fully assur'd that there was nothing to be fear'd after Death, but to be reduc'd to nothing, were not this a matter of sadness and despair, rather than of boasting ? is it not therefore a very great folly, having no certainty to boast of, being in this doubt ?

Nevertheless it is evident Man is so deprav'd, that there is in his heart a kind of delight in this Condition. This senseless rest, betwixt the fear of Hell and annihilation, is so pleasing, that not only those which are truly in this unhappy State, boast of it, but also those which are not in it, think it brave to seem to be in it : For we see by experience that most of those which pretend to this State, are of this latter sort, that they are Persons which disguise themselves, and are not such as they seem to be ; they are such as have heard that the gentile way of Living, consists in appearing stout ; it is what they call casting off the yoke, and must do it only in imitation of others.

But if they have ever so little common sense it is no difficult matter to let them see how much they are mistaken in seeking to get any credit by this way ; I say it is not the way to acquire credit amongst Persons that have a right Opinion of things, and that know that the only way to succeed therein, is to appear honest, faithful, judicious, and capable of being serviceable to friends ; for Men Naturally love those things which are useful to them ; now what benefit can it be to hear a Man say he has thrown off the yoke, that there is no God that regards his Actions, that he is absolute Master of himself, and does not expect to be accountable

to any one else? Doth he thereby think Men should put the more confidence in him, and expect to receive Comfort, Council, or Help from him, in any business that may befall us? Doth he think it can be any Comfort to us to say, that he thinks the Soul is but a little Wind, or Air, and to speak thus with confidence, and a seeming satisfaction? Is this a matter of sport? is it not rather a thing to be mentioned with sadness, as the saddest thing in the World?

Would they seriously consider it, they would find this is so ill a Course, so contrary to Reason, so opposite to honesty, and so very far distant from that Gentility they pretend to, that nothing in the World does more gain them the hatred and displeasure of Men, and makes them be looked on as Persons void of Wisdom or Judgment; and, in effect, desire such to give an account of their Opinions, and the Reasons wherefore they call Religion in question, they express themselves so weakly and frivolously, that they do but the more confirm others in the contrary belief: what a Person said to such, is very pat to the purpose: If, says he, you continue to discourse after this manner, truly you will convert me. And he was in the right, for who would not be afraid to continue in those Opinions, where he is accompany'd with such wicked Persons?

So that those which only counterfeit these Opinions, are very unhappy in constraining their Temper to imitate the most impertinent Persons in the World. If they be really troubled for not having more knowledge, then let them not dissemble, it will be no shame to own it; there is no shame, but in being shameless. Nothing

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thing does more discover a greater weakness of Mind, than not to know a Man's Misery, without God ; nothing more demonstrates a meanness of Spirit, than not earnestly to desire the enjoyment of Eternal Promises ; nothing is more stupid than to appear obstinate against God: Leave then these extravagancies to those that are so wretched as to be capable of them ; if they will not be good Christians, let them forbear being profligate, and at last own there are but two sorts of Men which may be called reasonable, either those who serve God with all their Heart, because they know him; or those which seek after him with all their heart, because they do not yet know him.

It is then for such Persons as seek sincerely after God, and that confessing their Misery, truly desire to be freed from it, that it is just to contribute what help may be to assist and direct them to the light they seek for : But as for those who live without knowing or seeking God, they judge themselves so unworthy of their own case, that they are not worthy others should be concerned for them ; and one ought to have all the Charity of the Religion they despise, not to slight them so far, as to abandon them to their Folly. But because this Religion obliges us to have a tenderness for them during Life, as being capable of enjoying the Grace which may enlighten them, and to believe they may in time be replenish'd with a greater Measure of Faith than we are, and that we also may fall into the ignorance wherein they be, we must do for them as we would desire others should do for us, were we in their Condition, and stir them up to have pity on themselves, and at least endeavour to attain  
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some degree of light : Let them afford some of the Hours they waste elsewhere, in reading this Work, happily they may find some profit by it, at least they can be no great losers : But as for such as shall read it with true sincerity, and a desire of knowing the Truth, I doubt not but they will find satisfaction, and that they will be fully convinc'd of the Proofs of so Holy a Religion as is contained in it.

## §. II.

*Marks of the True Religion.*

1. **T**HE Sign of true Religion is to oblige Men to love God. This is very just, nevertheless no other Religion but ours commands this. It ought also to know the frailty of Man, and the weakness he is in, of acquiring Virtue by his own strength ; it should prescribe the Remedies, whereof Prayer is the chief. Our Religion doth all this, no other Religion never sought of God, to love and follow him.

2. \* To manifest a Religion to be true, it must fully understand our Nature ; for the true Nature of Man, his real Happiness, true Virtue, and true Religion, are things whose knowledg are inseparable. It ought to have a right understanding of the Happiness and Misery of Man, and the Reason of one and the other : What other besides the Christian Religion hath known all these things.

3. \* Other Religions, as that of Pagans, is more Popular, for they consist all in outward shew, but they are not approved by Wise Men : a Religion more Spiritual would be more suitable to Prudent Persons, but then it would not be so fit for the common People. The Christian Religion

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ligion alone is proportion'd to all, regarding both the exterior and interior. It raises the People to Contemplate inwardly, and abaseth the Proud in the exterior; and is not perfect without the one and the other; for the People must understand the Spirit of the Letter, that the Learned should submit their Spirit to the Letter, in performing the exterior Part.

4. \* We deserve to be hated, Reason convinces us of this Truth. Now no other Religion but the Christian Religion, doth teach to hate themselves, no other Religion than should be allowed by those that know their own unworthiness.

5. \* No other Religion whatsoever besides the Christian Religion, has understood that Man is the most Excellent, and also the most Miserable Creature: some that have understood the reality of his Excellence, have esteemed as low and mean, the Opinions Men have naturally of themselves; and others that have known how true this Misery of Man is, have as much on the other hand, despis'd those Opinions of Grandeur which are so natural to Man.

6. \* No Religion but ours has taught that Man is born in Sin; no Sect of Philosophers has taught it; none therefore said true.

7. \* God being invisible, any Religion that teacheth not that God is invisible, is not true, and that Religion that gives not the Reason of it, is not edifying; ours doth all this.

8. \* That Religion that consists in believing the fall of Man from a State of Glory and Communion with God, into a State of Sorrow, of Penitence, and Absence from God; but that in the End, he should be restor'd by a Messias to come, has always been in the World; All things  
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are passed away, and that abides, for whom are all things; for God designing to make himself a Holy People, that he would separate from all Nations, that he would save from their Enemies, that he would gather into a place of Rest, promis'd to do it, and to come into the World to that effect; and foretold by his Prophets the time and manner of his coming: and in the mean time to confirm the hope of his Elect in all Ages, he gave them Types and Figures, and never left them without great assurances of his power and good will for their Salvation: for at the Creation of the World, *Adam* was the witness and depository of the Promise of the Saviour that was to be born of the Seed of the Woman. And though Men were yet so near the Infancy of the World, that they could not forget their Creation and their Fall, and the Promise God made of sending a Redeemer; nevertheless in those first Ages of the World, suffering themselves to be carry'd away by all sorts of disorders, yet there were some Holy Men, as *Enoch*, *Lamech*, and others, that patiently waited for the Messiah promis'd from the Foundation of the World. Afterwards God sent *Noah* that see the wickedness of Men in the highest pitch, and drowning all the rest of the World, saved him by a Miracle; which sufficiently shewed the Power he had to save the World, and his Good-will in doing it; and in causing that to be born of a Woman that he had promised. This Miracle was sufficient to confirm the Faith of Men; and the Memory of it being still fresh in their Minds, God renewed his Promise to *Abraham*, who was encompassed with Idolaters, and fully instructed him in the Mystery of the Messiah,

§.II. which was for to come. In the Days of *Isaac* and *Jacob*, Iniquity had spread it self over the Face of the Earth, but these Holy Men lived by Faith; and *Jacob* at his Death, blessing his Children, cryed out with a Holy Extasie, that interrupted his Discourse, *O my God I have waited for thy Salvation, Salutare tuum expectabo Domine.*

The *Egyptians* were corrupted with Idolatry and Witchcraft, the People of God were also corrupted by their Examples; nevertheless *Moses* and others see him, that the greatest part perceived not, and ador'd him, looking to those Eternal Recompenses that he prepared for them.

The *Greeks* and *Romans* afterwards adored false Divinities; Poets invented several Religions; Philosophers were divided into a Thousand different Sects; in the mean while there was in *Judea*, Select Men that foretold the coming of the *Messias*, which was known only to them.

He appeared at last in the fulness of time, since which, though there has ensu'd so many Schisms and Heresies, such overturnings of States and Kingdoms and great changes, this Church that Adores him that was ever ador'd, doth subsist without interruption: And that which is admirable, incomparable, and wholly Divine, is, that this Religion which has always been oppos'd, doth still subsist: It hath many a time been almost quite extinguished, and yet God has always been pleas'd to raise and recover it by the Wonders of his Goodness and Power; and what is also very observable, is, that it has never submitted to yield or bow to the Will or Power of Tyrants.

9. \* Kingdoms would fall to decay if the Laws did not give way to necessity : But Religion never us'd this course, nor submitted to this Rule ; yet such accomodations must be, or do Miracles. It is not strange to escape danger by compliance, yet this cannot properly be call'd preservation, in the end they vanish quite away, there is none that have subsisted 1500. years : But that this Religion should alway subsist and continue unalterable, is altogether Divine.

10. \* It would shew too much of obscurity, should not Truth have some visible Marks : It is a very admirable one, that it hath been always preserv'd in a Church and visible Assembly of Believers. It would give too great a Lustre, were all the Church of one Mind and Opinion ; but to know the right, you need only seek that which has been always believed, for 'tis most certain, the Truth has been always believed, and that no false Error has been always believed.

11. \* The Messias has been always believed ; *Adam's* Tradition was fresh in *Noah*, and *Moses* ; the Prophets foretold it, and in fortelling other things, the success whereof being from time to time accomplish'd in the sight of Men, proved the truth of their Mission, and by consequence the truth of their Prophecies, touching the Messias. They all confessed the Law they had was but till the Messias should appear, that till then it should continue ; but that of the Messias should dure Eternally, that so their Law, or that of the Messias, whereof it was a Promise, should always abide in the Earth : In effect, it hath ever subsisted, and Jesus Christ is come in all the Circumstances that were Prophe-

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fied of him. He wrought Miracles, and the Apostles also, whereby the *Gentiles* were converted, whereby the Prophecies being verified, the *Messias* is unanswerably proved.

12.\* I see many different Religions, and by consequence all of them false but one. Every one would be believ'd by their own Authority, and threaten those that allow them not; for that Reason I do not approve of them: Every one may say so, every one may say I am a Prophet: But I see the Christian Religion wherein I find Prophecies accomplish'd, and a great number of Miracles so well asserted, that it cannot in reason be doubted; this is what I do not find in any other Religion whatsoever.

13.\* The only Religion contrary to Nature, in the State 'tis at present in, that thwarteth our Sensual Pleasures, and that at the first view appears contrary to our common Sense, is that alone which has always been.

14.\* The whole Course and Current of things ought to tend chiefly to the promotion and establishment of Religion; Men should have Opinions suitable to what it teacheth; and to conclude, it ought in such a manner to be the Object and Center all things should tend unto, that whoever knew the ground of it, should be able to give an account of the Nature of Man in particular, and of the State of the whole World in general.

Upon this Account the Prophane take liberty to blaspheme the Christian Religion, because they understand it not aright; they think it consists only in Adoring one God, consider'd as Great, Powerful, and Eternal; this is properly Deism, almost as different from Christian Religion,

gion, as Atheism, which is quite contrary to it : And from hence they conclude this Religion is false ; for if it were true, God would manifest himself to Men by such Signs, that it were impossible but that every one must know him.

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But let them conclude what they please against Deism, they can conclude nothing against Christian Religion, which teaches, that since the Fall, God doth not manifest himself to Man with that clearness that he may do, were it consistent with his Will, which is properly done in the Mystery of the Redeemer, who uniting in himself the two Natures, Divine and Human, has deliver'd Man from the Corruption of Sin, and reconciled him to God in his Divine Person.

True Religion teaches Men these two truths, that there is a God they are capable of attaining unto, and that there is such a Corruption in Nature, as render them unworthy so great a Happiness ; it concerns Men equally to understand both these things ; and it as dangerous for Men to know God without being sensible of their own Misery, as it is to see his Misery, without knowing his recovery out of it by a Redeemer. One of these Knowledges alone occasion'd the Pride of Philosophers, who knew God, but not their own Misery ; and the despair of Atheists, who perceive their Misery without any hopes of a Saviour.

So that as it is equally necessary for Men to understand these two Points, it is also just, God in his Mercy should make them known to us ; Christian Religion doth it, it is therein it doth consist.

s. II.

Consult the Oeconomy of all things in the World thereupon, and you will find all things tend to the establishing these two Principles of Christian Religion.

15. \* If one does not know himself to be full of Pride, Ambition, Covetousness, Weakness, Misery, and Injustice, he must be very Blind: And if in knowing it, one desires not to be deliver'd from this State, what can be thought of so unreasonable a Man? Should not such a Religion then be highly esteem'd, as does so well understand the Infirmities of Man; and how earnest should our desires be for the truth of a Religion wherein such comfortable Remedies are to be found?

16. \* It is impossible to consider all the Proofs of Christian Religion altogether, without being convinc'd of the force of it, the which no Reasonable Man can contradict.

Consider its first Establishment; that a Religion so opposite to Nature should settle it self so easily without any force or violence, and yet so firmly, that no Torments could hinder Martyrs from professing it, and that all this should be effected not only without the assistance of any Prince, but also in despite of all the Kings of the Earth that resisted it.

Consider the Holyness, the Greatness, and the Humility of a Christian Soul. The Antient Philosophers acquir'd a higher degree of Reputation than other Men, by their orderly manner of Living, and by certain Opinions, that had some conformity to those of Christianity; but they never looked upon that as Virtue, which Christians call Humility; they would even have thought it inconsistent with the other Virtues they

they made profession of : It was only the Christian Religion that knew to unite things that till then appear'd so contrary ; and that first taught Men that Humility is so far from being inconsistent with other Virtues, that without it all other Virtues are but Vices and Defects.

Consider the infinite Wonders of the Holy Scriptures, which are Marvelous, the greatness and sublimity more than Human, of things which it contains, the admirable simplicity of its Stile, having nothing forc'd nor affected, and that bears such a Character of Truth, as cannot be disown'd nor gainsaid.

Consider the Person of Jesus Christ in particular ; whatever Opinion one has of him, it cannot be deny'd but he was endeu'd with great and wonderful Wisdom, of which he gave sufficient Testimonies in his Infancy, before the Doctors of the Law ; nevertheless instead of improving those Talents by Study, and frequenting the Company of Learned Men, he spent Thirty years of his Life in a Handy-craft Trade, and a kind of retirement from the World ; and during the Three years of his Ministry, he took into his Company, and chose for his Apostles, ordinary Persons, without Learning or Reputation, and incurr'd the hatred and displeasure of those that were esteem'd the Wise and Learned Men of the time : a very strange conduct for one that intended to Establish a new Religion.

Take a serious view of the Apostles chosen by Jesus Christ, those Persons who were ignorant and unlearn'd, of a sudden were found sufficiently able to put to silence the Wisest Philosophers, and Courageous enough to oppose  
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§. II. the greatest Kings or Tyrants, that resisted the Christian Religion, which they taught and preached.

Then consider the wonderful Succession of Prophets, which follow'd one another for near Two Thousand years, and that in different manners all foretold, even to the least Circumstances, the Life and Death of Jesus Christ, his Resurrection, the Mission of the Apostles, the Preaching of the Gospel, the Conversion of the Gentiles, and several other things, touching the Establishment of the Christian Religion, and the abolishing of the Law.

Consider the admirable accomplishment of these Prophecies, so fully and perfectly in the Person of Jesus Christ, that it is impossible but to know him therein, unless one will be wilfully ignorant.

Consider the State of the Jewish Nation before and after the coming of Jesus Christ, their flourishing State before his coming, and their miserable and wretched State after they had rejected him; for to this day they continue without any Mark of Religion, having neither Temples nor Sacrifices, dispers'd over the face of the Earth, and the scorn and refuse of all Nations.

Consider the Duration of Christian Religion, having subsisted since the beginning of the World, whether it be in the Saints under the Law, who lived in expectation of Christ Jesus to come, or in those that received and believed in him since his coming, there being no other Religion that hath been perpetual, which is the principle Mark of the true one.



To conclude, let the Holiness of this Religion be consider'd, its Doctrine, giving an account of all things, even of those that are most discordant in Man, and all other particularities Supernatural and Divine, that shine in all its parts.

After all which how can it any way be doubted, that the Christian Religion is the only true Religion, and whether there was ever any other that was like it.

§. III.

*The True Religion prov'd by the distances that are in Man, and by Original Sin.*

**I.** **T**He greatness and Miseries of Man are so visible, that true Religion must needs teach us that there is in him some Principle of Greatness, and at the same time some great depth of Misery. True Religion must of necessity have a distinct knowledg of our Nature, that is to say, it must understand what it hath of Greatness, and all it hath of Misery, and the Cause both of the one and the other : It must also know how to satisfy us of the strange distances that are therein to be seen ; if there is but one sole beginning of all things, and but one end of all, then True Religion must teach us to love and adore him only ; but finding our selves unable to Worship what we do not know, and to love something besides our selves, true Religion, which instructs us in these Duties, doth also inform us of our inability, and also affords us necessary Remedies.

## §. III.

To make a Man happy, Religion must teach him there is but one God, that 'tis our Duty to love him, that 'tis our perfect Happiness to be his, and our greatest Misery to be separated from him; this Religion should shew us, that we are so full of ignorance, that it hinders us from knowing and loving God, so that our Duty obliging us to love God, and our Corruptions hindering us, shews that we are full of unholiness. It must make us sensible of the aversion we have to God and to our own welfare: It must teach us the remedies, and the means to obtain those Remedies. Let a Man examin all the Religions in the World in this regard, and see if there be any but the Christian Religion that answers these particulars.

Is it what the Philosophers taught, who propos'd the good inherent in us to be the chiefest good? Is this the chiefest good? Have they discover'd the Remedy for our Sorrows? to heal the presumption of Man, is it to have equall'd him to God? and those which have equall'd us with Beasts, and that have given us the Enjoyments of the Earth for our Portion; Have they found a remedy for our Concupiscences? Lift up your Eyes to God say some, behold him whom you resemble, and that has made you to adore him; you may make your selves like him, Wisdom will liken you to him, if you will follow it; others say, bow down your Eyes to the Ground miserable Worms that you are, and behold the Beasts, whose Companions you are.

What then will become of Man? Shall he be equal to God or to Beasts? What a vast distance is this? What will become of us? What Religion is it will teach us the cure of Pride and Concupi-

Concupiscence? What Religion will teach us our Happiness, our Duties, our Imperfections that hinder us from it, the remedies that may cure us, and the means to obtain those remedies? Let us see what the Wisdom of God says to us on all this, and speaks to us in the Christian Religion.

It is in vain O Man that thou seekest in thy self the remedy of thy Miseries; all your knowledg will only reach to know that Truth and solid Good is not to be had in thy self: Philosophers have indeed promis'd it, but they could not perform it; they did not know neither thy true Happiness, nor thy true State; how was it possible they should give a remedy of your Miseries, seeing they never fully knew them; your greatest evils are Pride, which estranges you from God, and Concupiscence, which draws you after the World; and they have always cherish'd at least one of these Evils. If they propose God to you for your Object, it was only to increase your Pride; they made you think that by Nature you resembl'd him; and those which have seen the Vanity of this pretension, have flung you into the other Precipice, in shewing you that your Nature was like that of Beasts, and inclin'd you to seek your Happiness in Sensualities, which is the Portion of brute Beasts. These are not the means to inform you of your Transgressions; expect not therefore neither Truth nor Consolation from Men, I am he that form'd thee, and that alone can shew thee what thou art; but you are not now in the State I set you in; I made Man Holy, Innocent, perfect; I fill'd him with light, and understanding; I communicated my Glory  
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9. III.

and Majesty to him : Man did then with his Eye behold the Glory of God ; he was not in darkness that blinds him; nor in the Mortality and Miseries that surround him ; but he did not long enjoy that Glory, but fell into presumption ; he would needs become his own Center, and live without my support ; he withdrew himself from my Rule, and equalling himself to me, through a desire of finding a Felicity in himself, I left him to himself, and causing all the Creatures I had put under his Feet, to revolt from him, I made them become his Enemies ; so that now Man is become like to the Beasts, and so far estrang'd from me, that there is scarce any little light of his first Author to be found in him ; his Faculties are so much confus'd, or so near extinguish'd ; his Sences either independent of his Reason, or for the most part overcoming his Reason, leads him away to the love of Pleasures ; all Creatures either tempt or afflict him, and either sway him by prevailing over him by their force, or charm him by their delights, which is the more imperious and dangerous slavery of the two.

2. \* This is the State of Man at present ; there is as yet remaining in him some little glimmering light of the Happiness of his first State, but he is overwhelm'd in the Miseries of his ignorance, which is become his Second Nature.

3. \* From these Principles which I briefly lay down, you may easily discern the cause of so many vast contrarieties, which have divided and astonish'd Men.

4. \* Now take notice of the several desires of Greatness and Glory, which the sense of so many

ny Miseries cannot extinguish, and see if the cause of this be not a second Nature.

9. III.

5. \* Know then O proud Man, what a Paradox thou art to thy self; weak Reason humble thy self; frail Nature be silent, know that Man doth infinitely surpass Man, and expect to understand thy true State from thy Maker, which thou art utterly ignorant of.

6. \* For if Man had never been defil'd by Sin, he should with safety have enjoy'd Truth and Happiness; and had he been always corrupt, he would never have had any Idea of Truth nor of Blessedness. But wretched Creatures that we are, and the rather, as though there were no greatness in our Condition, we have a desire after Happiness, but cannot attain to it; we feel a Notion of Truth, and yet possess nothing but a Lye; unable quite to be ignorant, and cannot know certainly; so sure it is we were in a State of Perfection, from whence we are miserably fallen,

7. \* What is it then that this weakness and avidity intimates to us, but that there was formerly in Man a real good, and there now remains only the Foot-steps of it, which he in vain strives to fill up with what he sees round about him, seeking in things absent, the succour he cannot find in those present, and which neither the one nor the other is capable of affording him, because this wide Gulf cannot be fill'd, but by an Object which is infinite and unmoveable.

8. \* Nevertheless it is a thing very wonderful, that the Mystery farthest off from our Knowledg, which is that of the Transmission of Original Sin, is such a thing, that without it we cannot

§. III.

cannot have a right knowledg of our selves ; for there is no doubt to be made, nothing does more startle our Reason, than to say, the Sin of *Adam* doth make those to be guilty, which seem to be incapable of participating of it, by reason of their great distance from the Fountain ; this infection seems not only to be impossible, but it also seems to us to be unjust. For what seems more contrary to the miserable Rules of our Justice, than eternally to Damn an Infant, that hath not the power to will, for a Sin wherein it seems so little concern'd, that 'twas committed 6000 years before it had any Being ; certainly nothing seems more difficult to us than this Doctrine : Nevertheless without this Mystery, the most incomprehensible of all others, we are incomprehensible to our selves ; the Mystery of our Condition is complicated in this Abyss ; so that Man is more inconceivable without this Mystery, than this Mystery is unfathomable to Man.

1 Cor. I.  
25.

9. \* Original Sin is foolishness to Man, it is granted to be so ; the want of Reason should not be urged in this Doctrine, for it is not expected Reason should attain to it. But this foolishness is wiser than the Wisdom of Men ; *Quod stultum est Dei, sapientius est hominibus* ; for without this, what would they say Man is, his whole State depends of this invisible Point ; and how should he discover it by Reason, seeing it is a thing above his Reason ; and that it is a thing so far from being contriv'd by his Reason, that his Reason is lost when it is presented to him.

10. \* These two Estates of Innocence and Corruption being laid down, it is impossible but we should be convinc'd of them.

11. \* Let

11. \* Let us follow our own Sense ; let us observe our own selves, and try if we do not find the lively Characters of these two Natures

12. \* So many contradictions would they be found in a single Subject.

13. \* This duplicity of Man is so visible, that some have thought we had two Souls, a single Subject appearing to them incapable of such great and sudden varieties, from a boundless Presumption, unto an extraordinary lowness of Spirit.

14. \* So that all these contrarieties, which seem most to alienate Men from the knowledge of Religion, are the very things should most of all direct them to the knowledge of the Truth.

As for my particular, I freely confess that as soon as the Christian Religion discovers this Principle, that the Nature of Man is Corrupt, and fallen from God ; it presently enables me to see clearly the Character of this Truth ; for Nature is such, that in all things it shews plainly the loss of God, both in Man and without Man.

Without these Divine Lights what were Man able to do, unless he rais'd himself up in the little remainder of the Thoughts of their last Dignity, or cast themselves down in the sense of their present Misery ; for not having a clear view of the Truth, they could never attain to perfect Virtue ; some considering Nature as corrupted, others as irreparable, they could not have avoided Pride or Sloth, which are the Springs of all Vice ; seeing they could not shun falling therein by weakness, or be freed by Pride ; for did they know the Excellency of

§. III.

Man, they would be ignorant of his Corruption, whereby they would avoid Sloath, but would be plunged into Pride : And did they know the Infirmary of Nature, they would not know its Dignity, whereby though they avoided the Vanity of it, yet it was by running head-long into despair.

From hence proceeded the divers Sects of *Stoicks, Epicureans, Dogmatists, and Accademists, &c.* It is Christian Religion only is capable of curing these two Evils ; not in making them expel each other by Worldly Wisdom, but in expelling both of them by the Simplicity of the Gospel : For it teacheth the Just, whom it lifteth up to the participation of the Divinity it self, that in this exalted State they yet have in them the Spring of all the Corruption, which, during the course of Life, renders them subject to Error, Misery, Death, and Sin ; and it informs the most guilty, that they are capable of the favour of their Redeemer, whereby it makes those fear whom it justifies, and affords Comfort to those it Condemns. It doth with so much evenness temper fear with hope, by this double capacity which is common to all, of Grace and Sin, that it humbleth infinitely more than Reason can do, but without casting into despair ; and elevateth infinitely more than the Pride of Nature, yet without puffing up ; shewing plainly thereby, that being free from Error and Vice, it only appertains to her, both to correct and instruct Men.

15. \* We cannot comprehend the glorious Estate of *Adam*, the Nature of Sin, nor the manner how it reacheth unto us ; these things were transacted in a State of Nature different from ours, and



and do surpass our present capacity ; and indeed all those things are unnecessary for our Knowledge, to free us out of our Miseries ; all that behoves us to know, is, that by *Adam* we are miserable, corrupt, estranged from God, but Redeemed by Jesus Christ ; and of this we have admirable Proofs upon Earth.

16. \* Christianity is surprising ; It enjoyns Man to confess that he is vile and abominable ; and at the same time it commands him to endeavour to be like God ; without such a Balance, this elevation would render him extremely Vain, or this lowness would render him horribly Contemptible.

17. \* Misery inclines us to despair, greatness doth inspire presumption.

18. \* The Incarnation discovers to Man the height of his Misery by the greatness of the Remedy that it wanted.

19. \* There is not to be found in Christian Religion that degree of Misery which makes us incapable of Happiness, nor a State of Holiness that is exempt from Sin.

20. \* There is no Doctrine more suitable to Man than this, it informing him of his double capacity, of receiving and losing Grace, by reason of the double danger whereunto he is always exposed, of Despair or of Pride.

21. \* Philosophers never prescrib'd any means proportion'd to these two States ; they inspired only thoughts of Pride and Greatness, and this is not the true State of Man ; they inspir'd also Thoughts of meanness, and that is not neither the State of Man ; there must be thoughts of meanness ; not of the abjectness of Nature, but of Repentance ; not to rest in it,

§. IV. but to proceed on to Greatness; there must be thoughts of greatness, but of that greatness which proceeds from Grace, not Merit, after having been humbled.

22. \* No body is so happy as a true Christian; nor so Virtuous, Reasonable, and Aimable. With how little Pride doth a Christian think he is united to God? how unconcernedly doth he compare himself to the Worms of the Earth.

23. \* Who then can refuse to believe these Heavenly Lights, and to Adore them? For is it not as clear as the Light, that we feel in our selves indelible Characters of Excellence? and is it not also as certain that we feel every Moment the Effects of our deplorable State? What then doth this chaos and horrible confusion inform us, but the truth of this double State, with such a loud Voice, that 'tis impossible to resist.

§. IV.

*It is not incredible that God should unite himself to us.*

**W**Hat most of all hinders Men from believing that they are capable of being united to God, is nothing else but the musing upon their own wretchedness; if they think on it sincerely, and extend it as far as I have done, that they confess this vileness to be indeed very great; and that we are of our selves incapable of knowing, if his Mercy cannot make us worthy of him: For I would fain know how this Creature that confesses himself so Vile, comes to limit the Mercy of God, and to

set it the bounds that his Fancy doth suggest. Man knows so little what God is; that he doth not know what he himself is, and being troubled at the sight of his own State, how dares he say God cannot render him capable of communicating himself to him. I would ask him, if God requires ought else of him, but to know and love him; and wherefore he should think God should not make himself be known and loved of him, seeing he is naturally capable of Love and Knowledge; for there's no question to be made, but that at least he knows that he is, and that he loves something: If he then sees something in the dark state wherein he is, and finds something on Earth that deserves his Love: If God be pleas'd to infuse into him some Beams of his Essence, wherefore should it be thought strange that he should be made capable of knowing and loving him, as he shall be pleas'd to communicate himself to him? These kinds of reasoning therefore are very presumptuous, though they seem to be grounded on a kind of Humility, yet it is not sincere nor reasonable, unless it makes us confess, that not knowing of our selves what we are, we cannot know it of any but God.

## §. V.

*The submission and use of Reason.*

1. **T**He farthest Reason can go, is to confess that there are infinite numbers of things that are above it; It is very weak if it proceeds not so far.

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2. \* One must know to doubt where there's cause to doubt, assure where there is cause, and submit when one ought; who doth not these things don't understand the force of Reason: There are many that do not observe these three Principles; either they assure all, as demonstrable, in not rightly knowing what demonstration is; or in doubting of all, not knowing where to submit; or in submitting to all, not knowing where to judg.

3. \* If all be submitted to Reason, our Religion would have nothing mysterious and supernatural in it; if the Principles of Reason are violated, our Religion would be absurd and Ridiculous.

4. \* Reason, saith *St. Austin*, would never submit, if it did not judg that there are certain occasions wherein it ought to submit: It is therefore just it should submit, when it judges that it ought to submit; and that it should not submit, when upon good grounds it ought not to submit, but great care must be taken of not being deceiv'd.

5. \* Piety is very different from Superstition. To advance Piety to Superstition you destroy it. Hereticks charge us with superstitious submission; it were to do what they charge us with, if we requir'd this submission in things indifferent.

There is nothing so conformable to Reason, as to lay aside Reason in matters of Faith; and nothing more contrary to Reason, than the refusing of Reason, in things that do not concern Faith: These are two extreams alike dangerous, to exclude Reason, and to admit nothing but Reason.

6. \* Faith

6. \* Faith teaches things which Sense doth not, but never nothing contrary to it; it is above, but not contrary to Reason.

§. VI.

§. VI.

*Faith without Reasoning.*

**I**F we see a Miracle, say some Men, we would be converted: They would not speak in this manner, did they know what Conversion means: They think there is no more in it but to believe there is a God, and that to Worship him consists only in certain Forms of Words, much like those the *Gentiles* used to their Idols: True Conversion consists in humbling our selves before that Sovereign Majesty we have so often provok'd, and who might justly every Minute destroy us; to confess that we can do nothing without him, and that we have deserv'd nothing but his displeasure; it consists in acknowledging that there is a great enmity betwixt God and us, and that without a Mediator we could have had no access nor favour.

Do not think it strange to see common People believe without Reasoning; God works in them a love of Holiness, and a hatred of themselves; he inclines their heart to believe. One shall never believe with a true saving Faith, unless God inclines the Heart, and as soon as he inclines it, one shall believe. And it is what the Prophet *David* knew very well, when he said, *Inclina cor meum, Deus in testimonia tua.* Psal. 118. 36.

Those that believe without having examin'd the Proofs of Religion, it is because they have an inward Holy Disposition, and that what they

## §. VI.

they hear said of our Religion, is wholly conformable to it. They feel that God has made them, they will love none but him, they will hate none but themselves; they find their own weakness, and that they are unable to go to God, and that if God don't vouchsafe to come to them, they can have no Communion with him; and they find it is said in our Religion, that we must love God and hate our selves; but being wholly depraved, and incapable of coming to God, God became Man to unite himself to us. There needs nothing more to perswade Men who have this Disposition in their Heart, together with this knowledg of their incapacity and Duty.

Those whom we see to be Christians without the knowledg of Prophecies and Proofs, do nevertheless judg as well as those that have this Knowledg; they judge by the heart, as the others do by the understanding: It is God himself that inclines them to believe, and therefore they are very effectually perswaded.

I grant that one of these Christians that believes without knowing the Proofs, may not, it may be, know so well how to convince an Infidel, who may say so much of himself. But those that understand the Proofs of Religion, can easily prove that a believer is truly inspired of God, although he cannot tell how to do it himself.

## §. VII.

## §. VII.

*That it is more advantageous to believe, than not believe what is taught by the Christian Religion.*

## Advertisement.

**M**ost of what is contained in this Chapter concerns only certain Persons, who not being satisfy'd with the Proofs of Religion, and much less with the Reasons of Atheists, remain in suspense betwixt Faith and Infidelity; the Author pretends only to shew by their own Principles, and the light of Natural Reason, that they should judge it is their Interest to believe, and that 'twere their wisest course so to do, did this choice depend of their own Will. Whence it follows, that till they have found means to convince them of the Truth, they should do what may most tend that way, and avoid all those Courses which hinder them from getting true Faith, which are principally Passions and vain Amusements.

1. **U**nity joyn'd to Infinity adds nothing to it, no more than a Foot does to an infinite Measure; the Finite disappears in presence of the infinite, and becomes nothing; so doth our Wisdom in the sight of God, and our Righteousness, before the Divine Holiness.

There is not so great a disproportion betwixt Unity and Infinity, as there is betwixt our Righteousness and that of God.

2. \* We know there is an Infinite Being, but are ignorant of his Nature; as for Example, we know it is false, that Numbers are Finite; then  
it

§. VII.

it is true there is an Infinity in Number, but we know not what it is : It is false that 'tis even, it is false that 'tis odd, for in adding the Unity it changes not Nature. So we may plainly see there is a God, and not know what he is, and you ought not conclude there is no God, because we do not perfectly know his Nature.

To convince you of his existence, I will not insist upon the Faith by which we certainly know him, nor of all the other Proofs which we have, seeing you will not submit to them. I will deal with you only by your own Principles, and I don't doubt by the usual way that you discourse daily of things of the least Moment, you will see how you should discourse of this matter, and what side you should take in discussing this important Point of the Existence of God. You say we are incapable of knowing if there is a God ; nevertheless it is certain there is a God, or there is not, there is no Medium : but which side shall we take, Reason you say can determine nothing in the case ; there is an Infinite chaos that separates us ; at this infinite distance there will a chance happen, Cross or Pile ; what will you lay ? by Reason you cannot assure one nor the other ; by Reason you cannot deny neither of both : Do not then blame those of falsehood that have made a choice, for you can't tell if they have done ill, or chosen wrong ; no, you will say, but I blame them not for having made this choice, but for making any choice, and as well he that took Cross as he that took Pile, have both done ill ; the best way had been not to have lay'd at all.

Say



Say you so, but there's a necessity we must lay, it is not at our liberty, you are imbarqu'd, and not to lay God is, is to lay he is not, which of the two will you bet: Let us consider the loss and gain; in betting to believe God is, if you win you win all; if you lose you lose nothing; lay then that he is, without hesitating. Well, I must lay, but it may be I risque too much; let us see, seeing there is the like hazard in winning and losing, had you but two Lives to win for one, you may well lay; and were there Ten to be gain'd, you would be very unwise not to venture your Life to win ten, at a Game where there is no more hazard of losing than winning. But here there is an infinite number of Lives infinitely happy, to be won, with the like hazard of winning, as of losing; and what you risque is of so little value, and short continuance, that 'tis a meer Folly to spare it, in this occasion.

For it avails nothing to say it is uncertain if one shall win, and that 'tis sure one does venture, and that the infinite distance which is betwixt the certainty of what one lays down, and the uncertainty of what one shall win, does equal the finite good which one lays down, to the infinite good which is uncertain. This is not true. All Gamsters do venture certain, in hopes to win, and yet he certainly risques the finite, to gain uncertainly the infinite, without any contradiction of Reason. There is not an infinity of distance betwixt this certainty of what one lays down, and the uncertainty of winning, that is not true; there is indeed infinity betwixt the certainty of gaining, and the certainty of losing. But the uncertainty of winning is proportion'd

§. VII. portion'd to the certainty of what one ventures, according to the proportion of the hazards of winning and losing; and thence it is, that if there be as many hazards of one side as there is of the other, the Game is equal, and then the certainty of what one plays, is equal to the uncertainty of the Game, it is so far from being infinitely distant; and so our Proposition is in full force, when the Finite only is hazard-ed, at a play where there is as much probability of winning as losing, and the Infinity to be won: this is Demonstration, and if Men are capable of admitting Truth, they ought to receive this.

I own I grant it; but is there not yet other means of seeing more clearly; yes, by the Scriptures, and by all the other Proofs of Christian Religion, which are very many and clear.

Those who expect to be fav'd, you will say, are happy in such a State; but then they are often terrify'd with the fear of being Damn'd.

But who is it has more cause to fear Hell, either him that thinks there is no Hell, and sure to be damn'd if there be one, or him that is certainly perswaded there is a Hell, and in hope to be preserved from it if there be one.

Whoever had but eight Days to live, and would think the best way was to believe it fell out so by hazard, must needs have lost his Senses; now were we not sway'd by our Passions, eight Days and a hundred Years would be but the same thing.

What danger can it be to you to resolve on this Course, it will make you Faithful, Honest, Humble, Thankful, Sincere, and Charitable.

Its

Its true you will not live in filthy Pleasures, in Vanity, and Fleshly delights. But shall I gain nothing else? I tell you even in this Life you will be a Gainer, and as you proceed in this way, you will find so much certainty of profit, and so much of emptiness in what you risque, that at last you will find you have betted for a thing certain and infinite, and that you have given nothing for obtaining it. §. VII.

But you say, you are so made, that you cannot believe: Learn at least your own inablility to believe, seeing your Reason tells you you should, and yet have not power to do it; strive therefore to overcome your self, not by desiring more Proofs on Gods part, but by diminishing your own Passions. You would walk in Faith, and do not know the way; you would be heal'd of your infidellity, and seek not the Remedies: inform your self of those that have been in your State, and that now are free from Doubts; they know the way you would willingly go in, and are cured of the Evil you would be freed from; follow the Course they took, follow their outward Examples; if you cannot as yet enjoy their inward Dispositions, lay aside those delays wherewith you have been hinder'd.

I should soon have quitted these Pleasures, you will say, if I had but Faith; and I tell you, you would soon have Faith, if you would forsake these Pleasures. Now 'tis your part to begin. If it were in my power I would give you Faith, but I cannot, and by consequence am not able to prove the truth of what you say; but you may easily quit these Pleasures, and try if what I say be true.

§. VII. 3. \* Let us not be ignorant of our selves, we are Flesh as well as Spirit, and thence it is, that the instrument which perswadeth, is not the only Demonstration. How few things be there that is demonstrated? Proofs do only convince the Understanding; Custom gives us the strongest Evidence; it inclines the Senses, which insensibly draws the understanding after it unawares. Who ever demonstrated, that to morrow it would be Day, and that we shall Dye, and yet what is there more universally believ'd; therefore it is Custom perswades us hereunto; it is that makes so many Turks and Pagans, it is Custom makes so many sundry Trades, Soldiers, &c. Its true one must not begin by it to seek for Truth, but when once the Understanding has discover'd Truth, recourse must be had to her to be fortifi'd in that belief, which otherwise we should be often ready to forget; for it would be too tedious always to have Proofs in readiness. We must acquire an easie Belief, which is a kind of Habit, that without violence, Art, or Argument, may make us believe things, and incline our Faculties to this belief, so that our Minds may naturally fall into it. It is not sufficient to believe by force of conviction, if the Senses incline us to believe the contrary. We must make our two parts march together, the Understanding by the Reason, through which it has been once already sufficiently convinc'd; and the Senses, by Custom, in not suffering them to incline any other way.

## §. VIII.

## §. VIII.

*The Portraiture of a Man tired in seeking God by Reasoning, and that begins to Read the Scriptures.*

1. **I**N seeing the Blindness and Misery of Man, and those strange contradictions which are discover'd in his Nature, and seeing the whole Universe dumb, and Man left in darkness, abandon'd to himself, and as it were lost in a corner of the World, not knowing who put him there, what his business is, nor what will become of him when he dies; I am amaz'd, like a Man that should be carry'd a sleep into a desolate Island, and that awaking knows not where he is, nor any means of getting out; hereupon I admire that most don't despair in such a miserable State. I see others by me of the same Nature, I ask them if they are better inform'd than I, they say no.

Whereupon those miserable stragglers, looking about them, and seeing some pleasant Objects, presently were wholly taken up with them; as for my particular, I could not be satisfi'd so, nor could take any Pleasure in the Society of Persons like my self, that were miserable as I was, and indigent like my self; I see they cannot give me comfort in my Death, I will die alone; now were I alone I would not build Houses, I would not concern my self in troublesom businesses, I would not seek the esteem of any body, I would only endeavour to discover Truth.

§. VIII.

So that considering how great likelihood there is of something else besides what I see, I inquir'd if this God every body speaks of, hath not given some Marks of himself; I look every where, and see nothing but obscurity: Nature presents nothing to me but what admits of doubt and inquietude: if I see nothing therein that shew'd a Divinity, I would conclude not to believe at all: If I every where see the marks of a Creator, I would rest at quiet in believing: but seeing too much to deny, and too little to be assur'd, I am in a State to be pitti'd, and have wish'd a hunder'd times, that if there be a God that supports Nature, it would have shewn him plainly; and that if the Marks that be given are fallacious, that they had been wholly omitted, that it would have said all or nothing, to the end I might have known what side to have taken; whereas in the State I am in, not knowing what I am, nor what I should do, I neither know my Condition nor my Duty. My heart is wholly bent to know where the chiefeft good is, to follow it, I should think nothing too dear to obtain it.

I Cor. I.  
25.

I see a great many Religions in all parts of the World, and at all times, but neither do their Morals please me, nor their Proofs convince me; so that I should as well have refus'd the Religion of *Mahomet*, as that of *China*, and the *Romans* and *Egyptians*; for this only Reason, that the one having no more Marks of Truth than the other, nor nothing that determines, Reason cannot incline to one of them, any more than the other.

But whilst I consider this inconstancy and strange variety of Manners and Religions in the  
divers

divers Ages, I find in a little part of the World a peculiar People, separate from all the Nations of the Earth, whose Histories are much antienter by several Ages, than any others whatsoever. I find this People great and numerous, they Adore one God, and are govern'd by a Law which they say they receiv'd from his Hand; they affirm they are the only People in the World to whom God has revealed his Myſteries, that all Men are Corrupt and under Gods Wrath; that they are abandon'd to their Luſts and to their own Will, and that from thence proceeds the ſtrange Errors and continual Changes which happen amongſt them, both in Customs and Religion, whereas they continue unmovable in their Courſe. But God will not always leave the other Nations in darkneſs, there will a Redeemer come for all; that they are in the World to declare this, that they are made on purpoſe to be the Hero's of this great deſign, and to invite all Nations to joyn with them in expecting this Redeemer.

I am ſurpriz'd at the finding this People, and they deſerve to be ſeriously conſider'd, for the many ſingular and admirable things that do there appear. It is a People all compos'd of Brethren; and whereas all others are made up of the Maſs of a number of Families, this, although ſo very numerous, all proceeded from one Man, and ſo being one Fleſh, and Members one of another, they make up one united ſtrength of one ſole Family. This is ſingular.

This is the antienteſt People that is in the knowledg of Man, which induces me to recommend unto it a particular Veneration, eſpecially

ally in the search which we are making ; for if  
 §. VIII. God has at all times reveal'd himself to Men, it is to this People recourse must be had for information. This People is not only considerable for Antiquity, but is also singular for their Duration, having always subsisted from their first Original till now ; whereas the *Grecians, Lacedaemonians, Athenians, Romans, &c.* and the others that came so long after them, are extinct, and these still remain, notwithstanding the attempts of so many great Kings that have a hundred times essay'd to destroy them, as Historians inform us, and as is easie to be judg'd by the Natural course of things, and through length of time wherein they have still subsisted ; and continuing from the first to the last times, their History by its continuance, contains in it the substance of all our Histories.

The Law whereby this People is govern'd is both the antientest and most perfect Law in the World ; it is the only Law that was always observ'd without interruption in any State, as is mention'd by *Philo* the Jew in sundry places, and admirably well by *Josephus* against *Appion* ; where he shews, that 'tis so antient, that the very name of a Law was not known by the most antient, till above a thousand years after this was promulgated ; inasmuch as *Homer*, that spake of so many People, never us'd it. And the purity of this Law may be easily seen only by Reading it, where it doth appear, that all things are dispos'd with so much Wisdom, Equity, and Judgment, that the Antientest *Greek* and *Roman* Legislators, having some knowledge of it, have form'd their principal Laws by it ; which appears by that they call their Laws the Twelve Tables, and by the other Proofs mention'd by *Josephus*. But



But this Law is at the same time the strictest and most rigorous Law in the World, obliging this People to keep them within bounds, in observing a thousand particular laborious Duties, under pain of Death; so that it is as wonderful that it should always be kept for so many Ages, by so headstrong and impatient a People as this, whereas all other Nations chang'd their Laws from time to time, although more easie to be kept.

2. \* This People is yet more admirable in their Sincerity. They keep with great respect and fidelity the Book wherein *Moses* declares they have ever been ungrateful to God, and faith, that they will be so also after his Death; but he calls Heaven and Earth to witness against them, that he hath warn'd them of it; that, to conclude, God growing displeas'd at them, would disperse them over the Face of the Earth, that as they provok'd him by Worshiping those which were not Gods, he would provoke them by calling a Nation that was not his People; nevertheless, this Book that renders them so perverse, they keep it as safe as their Life. It is a sincerity that cannot be equall'd in the World, nor has not its Root in Nature.

3. \* Moreover, I do not find any cause at all to question the truth of this Book which contains all these things; for there is a great difference betwixt a Book made by a single Person, and that he disperses amongst the People, and a Book that is made by a whole People.

4. \* This is a Book made by Authors that were contemporaries; any History that is not Contemporary is Suspicious, as the Books of the *Sybbils*, *Trismegistus*, and many others that have

§. IX. been cry'd up in the World, and have been found false afterwards. But 'tis not so with Contemporary Authors.

§. IX.

*Of the Injustice and Corruption of Man.*

1. **M**AN is visibly made for thinking, it is his greatest Merit and Dignity ; his whole Duty is to think as he ought ; the true method of thinking is to begin by ones self, by ones Author, and by ones latter End. Nevertheless what is it is thought of in the World ? Seldom of these things ; but of taking ones Pleasure, of growing Rich, of getting Reputation, of becoming a King, without thinking what 'tis to be a King, or to be a Man.

2. \* The thought of Man is a thing admirable by Nature : It must needs have very great faults to be undervalu'd ; yet it has such, that nothing is more ridiculous : How great is it by its Nature ? how despicable through its Defects ?

3. \* If there be a God, he it is that ought to be lov'd, and not the Creatures. The Reasoning of the Wicked in the Book of Wisdom, is only grounded upon this, *That they persuade themselves there is no God* ; this being granted, say they, let us enjoy the Creatures. But had they known there is a God, they would have concluded the quite contrary : And it is the conclusion of the Wise, *There is a God* ; let us not therefore enjoy the Creatures. Then all that invites us to cleave to the Creature is Evil, because it hinders us either from serving God if  
we

we do know him, or to seek him if we do not know him. Now we are full of Concupiscence, then we are full of Evil, therefore we should abhor our selves, and every thing that fastens to ought else but God only.

4. \* When we would think of God, how many things do we find that would hinder us, and that tempt us to think of something else? All this is Evil, and even born with us.

5. \* It is not true that we are worthy others should love us, it is not just we should desire it; were we born reasonable, and with any degree of Knowledg of our selves and others, we should not have this Inclination: yet 'tis born with us; then are we born unjust. Every one seeks himself: this is against all order; we should be for the general: to be for ones self, is the beginning of all disorder in War, Peace, and Oeconomy, &c.

6. \* If the Members of Societies Natural and Civil, tend to the good of the Body, the Societies themselves should tend to a more general Body.

7. \* Whoever hates not in himself, this Self-love, and this instinct of preferring himself above every thing, is very blind, seeing there is nothing more opposite to Justice and Truth; for it is false that we deserve it, and it is unjust and impossible to attain to it, seeing all desire the same thing. It is therefore an evident injustice that we are born in, which we must free our selves from, and yet we cannot divest.

8. \* Nevertheless no other Religion but the Christian, ever observ'd this was a Sin, nor that we were born in it, nor that we were

bound to resist it, nor ever thought of prescribing any Remedies.

9. \* There is an intestine War in Man, betwixt Reason and the Passions; he might enjoy some rest, had he Reason and not Passions, or had he Passions and not Reason; but having both the one and the other, he cannot be without Wars, not being able to have Peace with the one, without having variance with the other; so that he is always divided and contrary to himself.

If it be an Ignorance which is unnatural, to live without searching what one is; it is yet a far more terrible one, to live ill in believing God: All Men almost are in one or the other of these two Mistakes.

6. X.

*Jews.*

1. **G**OD intending to shew that he could form a People Holy with an inward Holiness, and fill them with an Eternal Glory, did accomplish in the things of Nature, what he was to have done in those of Grace, to the end it might be seen, that he could do things invisible, seeing he did those that were visible.

He sav'd his People from the Deluge in the Person of *Noah*, he brought them out of the Loyns of *Abraham*, he redeem'd them from their Enemies, and brought them into a Land of Rest.

The design of God was not to save from the Deluge, and cause a great People to proceed from

from *Abraham*, only to bring them into a Land of Plenty; but as Nature is a Symbol of Grace, so these visible Miracles are Images of invisible ones that he design'd to do.

2. \* Another Reason why he made the Jewish Nation, was, that intending to wean his People from Carnal and Perishable things, he would shew by so many Miracles that 'twas not for want of Power.

3. \* This People was plung'd in these Earthly Thoughts, that God lov'd their Father *Abraham*, his Body, and what should proceed from him, and that for that cause he multiply'd them, and separated them from all other Nations, not suffering them to make Alliance with them; that he brought them out of the Land of *Egypt* with those mighty Signs he wrought for them; that he fed them with Manna in the Wilderness; that he led them into a flourishing and plentiful Land; that he gave them Kings and a Magnificent Temple, therein to offer Sacrifices, to be cleansed by shedding their Blood, and that he might at last send them the *Messias* to make them Masters of all the World.

4. \* The *Jews* were accusom'd to see great and wonderful Miracles; and looking upon the great wonder of dividing the Red-Sea, and the Promis'd Land, but as an Epitome of the great things to be perform'd by the *Messias*, they expected he would do far greater Wonders, and that all *Moses* had done was only a Pattern.

5. \* Having therefore persisted in these Carnal Errors, *Jesus Christ* came in the fulness of time, but not in the outward Splendor as was expected, and therefore they did not believe it was

6. X. him. After his Death *St. Paul* came, teaching Men all these things were but Figures, that the Kingdom of God was not in the Flesh, but in the Spirit; that the *Babylonians* were not Mens Enemies, but their Passions; that God dwelt not in Temples built with hands; but in an humble and contrite Heart; that the Circumcising the Body was nothing, but that of the Heart.

6. \* God not being willing to discover these things to this unworthy People, and being pleas'd nevertheless to foretel them, that they might be believ'd, plainly foretold the time, and sometimes spake of them plainly, but for the most part in Types, to the end that those who liked things Mystical, should be satisfi'd; and those who liked things prefigur'd, might see them therein. Upon this account it was, that when the Messias appear'd, the People were divided; those that were spiritual believed in him, those that were Carnal rejected him, and remain'd to be his Witnesses.

7. \* The Carnal *Jews* understood not the greatness nor the humiliation of the Messias foretold in their Prophecies: They did not know him in his Greatness, as when 'tis said, The Messias shall be Davids Lord, although he be his Son; that he was before *Abraham*, and had seen him, they did not think him so great as he was from all Eternity, neither did they know him in his humiliation, and in his Death. The Messias, say they, abides Eternally, and this Man says he shall dye; they did not believe in him Mortal nor Eternal, they only sought in him a Worldly greatness.

8. \* They

8. \* They so much loved the things figuring, and so intirely expected them, that when the Substance came in the time and manner foretold, they were wholly ignorant of him.

9. \* Those that have pain to believe, seeking a Cause wherefore the Jews believed not. If it were so evident, say some, why did they not believe? But 'tis their refusal is the very ground of our Faith: We should not be near so forward to believe, had they believ'd; we should then have had a far greater pretext not to believe, and to doubt. It is admirable to see the Jews to be such great lovers of Predictions, and yet Enemies to the accomplishment thereof, and that this aversion it self was foretold.

10. \* To give credit to the Messias, it was requisite that there should be preceding Prophecies, that they should be made by Persons unsuspected, and of great dilligence and fidelity, and of extraordinary Zeal, known to all the World.

To bring all this to pass, God chose this Carnal People, to whose keeping he committed the Prophecies which foretold the Messias, as the Redeemer and dispenser of Carnal things, which they so much doted upon; so that they had an extraordinary Zeal for these Prophets, and published to all the World the Books wherein the Messias was promis'd, assuring all Nations that he was to come, and in the very manner foretold in their Books, which they expos'd freely to every Bodies sight. But being deceiv'd by the Messias his coming in a mean and poor Condition, they became his greatest Enemies, so that it is come to pass, that the

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the People that were the most unlikely of any in the World to favour us, do appear for us, and by the Zeal they have for their Law and Prophets, do bear and keep with the greatest exactness imaginable, our Evidences, and their own Condemnation.

11. \* Those who rejected and crucified Jesus Christ, and to whom he was a scandal, are the very Persons that preserve the Books that Witness of him, and that mention, that he shall be an offence and scandal; therefore in denying him, they plainly shew it was him; and he was equally prov'd to be the Messias, not only by the righteous Jews that believed in him, but also by the wicked Jews who rejected him, both being foretold by the Prophets.

12. \* Therefore it is the Prophecies were hid, those that were Spiritual, which this People hated, under the Temporal, which they loved; had the Spiritual Sense been discover'd, then they would not have liked it, and not being able to support it, they would not have been so Zealous in preserving their Books and Ceremonies: And if they had loved these Spiritual promises, and that they had preserv'd them uncorrupt till the coming of the Messias, their Testimony had not been so strong because of their favouring them: therefore it was convenient the Spiritual Sense should be hid. But on the other hand, had the Spiritual Sense been so hid that it had not been discern'd, it would not have serv'd to prove the Messias. What then was done? This Mystery was hid in a number of passages under Temporal things, and yet was plainly shew'd in some; besides, the Time and State of the World were foretold, as clear



as the Sun at Noon day, and this Spiritual Sense is so plainly manifested in some places, that not to know and discern it, requires as much blindness as the Flesh imposes on the Spirit, when 'tis subject to it. See here the way of Gods governing things.

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§. X.

This Spiritual Sense is vail'd with another Sense in a great many places, and shew'd plainly in some, but very seldom indeed; yet in such a way, that in those places where 'tis hid, it may be understood both ways; whereas in the places where it is manifested, it can be taken but in one sense, and can only agree to the Spiritual.

So that this could not lead into Error, and there could none but so Carnal a People as they were, be therein mistaken.

For when good things were promis'd abundantly, what hinder'd them from understanding true Spiritual Riches, but only their Covetousness, that understood it of Worldly Riches? But those whose hope and trust was in God, referr'd these things to God only; for there are two things that divide the Will of Men, Covetousness and Charity; not but that Desire may subsist with Faith, and Charity with the things of the World: But Desire enjoys God and useth the World, whereas on the contrary, Charity useth the World and enjoys God. Now it is the end that denominates things; all that hinders us to attain to it, is called Enemy; so that the Creatures, though good, are Enemies of the Just, when they divert them from God; and God himself is looked upon as an Enemy, by those whose Lusts he interrupts.

So that the word Enemy relating to the latter end, the Just understood it of their Passions, and Carnal Men understood by it the *Babylonians*; so that these Terms were only obscure to the unjust, and 'tis what is said by *Isaiab*, *Signa legem in Discipulis meis*, and that *Jesus Christ shall be a stone of stumbling, but blessed are those that shall not be offended in him*. The Prophet *Hosea* also saith plainly, *Where is the wise, and he shall bear my words; for the ways of God are straight, the just shall walk in them, but the wicked shall fall*.

Nevertheless, this Testament made after this manner, light to some, and dark to others, did clearly shew, in those whom it darkned, the truth which was to be known by others; for the outward visible things they received of God, were so great and Divine, that it was evident enough he had the power to give them the invisible things, and also the Messias.

13. \* The time of the first coming of the Messias is foretold, that of his second coming is not foretold; because his first coming was to be privately, whereas his second is to be more publick, and so manifest, that even his Enemies shall know it. But as he was to come obscurely, and to be known only by such as search'd the Scriptures, God so dispos'd things, that all contributed to make him known; the Jews proved him in receiving him, for they were the keepers of the Prophecies; and they proved him also in not receiving him, because therein they accomplished the Prophecies.

14. \* The Jews had Miracles, Prophecies that they see accomplish'd, and the Doctrine of their Law was to Love and Worship one God, it was also perpetual; it had therefore the Marks of the

the true Religion, and so it was. But you must distinguish betwixt the Doctrine of the Jews, and the Doctrine of the Law of the Jews. Now the Doctrine of the Jews was not true, though it had Miracles, Prophecies, and Perpetuity, because it wanted this other Point, of not Adoring and Loving but God only.

The Jewish Religion should be consider'd differently, in the Tradition of their Saints, and the Tradition of the People. The Moral and Felicity of it are ridiculous in the Tradition of the People, but they are incomparable in their Saints, the Foundation is admirable; It is the antientest and most authentick Book in the World: And whereas *Mahomet*, to make his Religion subsist, forbid its being Read; *Moses*, to Establish his, commanded that all the World should Read his.

15. \* The Jewish Religion is wholly Divine in its Authority, in its Duration, in its Perpetuity, in its Moral, in its Conduct, Doctrine, and Effects, &c.

It was form'd on the pattern and likeness of the Messias; and the truth of the Messias was acknowledg'd by the Jewish Religion, which was the Type of it.

The truth was only in Type amongst the Jews; in Heaven it is openly seen; in the Church it is vail'd and known by relation to the Figure; the Figure was taken from the Truth, and the Truth was known by the Figure.

16. \* Whosoever judges of the Jews Religion by the exterior, cannot rightly understand it. It is visible in the Holy Records, and in the Tradition of the Prophets, who have sufficiently shew'd that they did not understand the Law by the

9. X.

the Letter; so our Religion is Divine in the Gospel and Apostles, but in those that corrupt it, it is quite disfigur'd.

17. \* There were two sorts of Jews: one sort had only vain Pagan Affections, the others had Christian Desires.

18. \* The Messias, according to the Carnal Jews, should be a great Temporal Prince; according to Carnal Christians, he came to exempt us from loving God, and to give us Sacraments that operate without us; neither of these is the Christian nor Jews Religion.

19. The true Jews and Christians believ'd a Messias that enjoyn'd them to love God, and by this Love to triumph over their Enemies.

20. \* The Vail which is over the Scriptures to the Jews, is also to bad Christians, and to all such as abhor not themselves; but how easily do we understand them, and know Jesus Christ, when we truly censure and abhor our selves?

21. \* The Carnal Jews keep the middle betwixt Christians and Pagans; the Pagans know not God, and love only Worldly things; the Jews know the true God, and love the World only; Christians know the true God, and do not love the World. Jews and Pagans love the same Riches. Jews and Christians know the same God.

22. \* It is visibly a People made expressly to be Witnesses to the Messias; they keep the Records and love them, but don't understand them: and all this is foretold; for it is said, Gods Law is given into their Custody, but like a Book seal'd.

23. \* Whilst

23. \* Whilst the Prophets were in being to defend the Law, the People were negligent; but since there have been no Prophets, Zeal has succeeded, which is an admirable Providence.

§. XI.

§. XI.

*Moses.*

1. **T**He Creation of the World beginning to be far off, God provided a Contemporary Historian, and appointed a whole Nation to keep this Book; to the end this History might be the most Authentick History in the World, and that all Men should be inform'd of a thing so necessary to be known, and which can be known by no other means.

2. \* *Moses* was very Wise and Learned, that's certain; had he then had a design to impose on the World, he would have done it in such a manner, as that he might not have been accus'd of deceit: He has done the quite contrary, for had he told Lyes, there had not been a Jew but would have discover'd his Imposture.

Wherefore, for Example, did he make the Lives of the first Men so long, and so few Generations? He might have hid himself in a multitude of Generations, but he could not in so few; for 'tis not the number of Years, but the multitude of Generations which render things obscure.

Truth doth not vary but by the change of Men. Nevertheless he places two things, the most memorable that ever hapned, viz. the Creation, and the Deluge, so near one another, that they almost touch, by the fewness of Generations he places betwixt them; so that  
when

## §. XII.

when he wrote these things, the remembrance of them was fresh in the Mind of all the Jews.

3. \* *Shem* who saw *Lamech*, who saw *Adam*, did at least see *Abraham*, and *Abraham* saw *Jacob*, who saw those that saw *Moses*; therefore the Deluge and the Creation are true. This concludes amongst certain Persons who know it very well.

4. \* The length of the Patriarchs Lives, instead of losing past Histories, was a means, on the contrary, of preserving them; for one great cause wherefore we are not very well inform'd of our Ancestors Lives, is because we never liv'd long with them, and that they commonly dy'd before we attain'd to Years of Discretion. But when Men liv'd so long, Children grew up and liv'd a long time with their Fathers, and so discours'd a long time with them. Now what could they Entertain them of, but the Lives of their Ancestors, seeing all History was reduc'd to that, and that they had not Arts and Sciences, which take up a Considerable part of the Discourse of our Life? Therefore it is seen, that in those first Ages, Men were very exact in preserving Genealogies.

## §. XII.

*Types, Figures.*

1. **T** Here are some Figures clear and demonstrative, there are others that appear more obscure, and that are not convincing, but only to those that are perswaded by other ways; such Types are like those which some ground upon

upon the Prophecies in the Revelations, which they explain as they list themselves; but the difference betwixt them is, that they have no undoubted ones to uphold them; so that there is nothing so unjust, as when they pretend theirs are as well grounded as some of ours; for they have not any so demonstrative as we have. The thing is not therefore alike; these things ought not to be equall'd and confounded together, because they seem to be like each other on one side, being so quite different on the other.

2. \* One of the chief Reasons wherefore the Prophets vail'd the Spiritual things they promis'd under the Figure of Temporal things, was, because they had to do with a Carnal People, whom they were to make Depository of the Spiritual Testament.

3. \* Jesus Christ figur'd by *Joseph*, the beloved of his Father, sent to see his Brethren; is the Innocent, sold by his Brethren for twenty Pence, and by that means become their Lord, their Saviour, the Saviour of strangers, and even the Saviour of the World; which had not been, had they not design'd his Ruin, unless they had rejected and sold him.

4. \* In the Person, *Joseph* was Innocent betwixt two Criminals; Jesus on the Cross betwixt two Thieves: *Joseph* foretold deliverance to one, and Death to the other on the same appearances; Jesus Christ saves one, and abandons the other, after the same Crimes; *Joseph* only foretels, Jesus Christ acts; *Joseph* desires him that he saves, to remember him when he is restor'd; and him that Jesus Christ saves, desires that he will remember him when he comes into his Kingdom.

§. XIII.

5. \* Grace is the Type of Glory, it is not the ultimate end. It was figur'd by the Law, and it self is the Type of Glory; yet so as it is in the mean time the means to attain unto it.

6. \* The Synagogue perished not because it was a Type of the Church, but because it was but a Figure, it is fallen into servitude: the Figure subsisted till the Truth appeared, that the Church might be always visible, either in the Shadow that promis'd it, or in the effect.

## §. XIII.

*That the Law was Figurative.*

1. **T**O prove both Testaments at once it is only needful to see if the Prophecies of the one, are accomplish'd in the other.

2. \* To examin Prophecies, they must be well understood; for if one thinks they have but one meaning, than it will be certain the Messias is not come; but if they have a double Sense, it is certain he is come in Jesus Christ.

The main query then is to know, if they have two meanings; if they are Figures or Realities, that is to say, if any thing else is to be sought besides what they shew at first, or if the first Sense they offer, be only to be taken.

If the Law and Sacrifices are the verity, then they must be acceptable and not displeasing to God; if they are Figures they must please and displease.

Now in all the Scriptures they please and displease; then they are Figures.

3. \* To see clearly that the Old Testament is Figurative, and that by Temporal things, the Prophets



Prophets meant other Riches. It need only be observ'd : First, That if that it were too mean for God to call Men only to the Enjoyment of Temporal Felicities. Secondly, That the expressions of the Prophets very clearly mention Temporal Blessings, and yet they say their Discourse is Mystical, that their Sense is not what they openly express, that it will not be fully understood till the last Times ; therefore they design'd to speak of other Sacrifices, of another deliverer, &c.

To conclude, it must be observ'd, that their Discourses are contrary, and destroy each other : if it be suppos'd that they did not understand by the Words Law and Sacrifice, something else besides the Law of *Moses*, and its Sacrifices, there would be manifest and gross contradictions in their Books, and sometimes in the same Chapter ; whence it follows, that they must have meant something else.

4. \* It is said, the Law shall be changed, that the Sacrifices shall be changed ; that they shall be without Kings, Priests, and Sacrifices ; that there shall be a New Covenant ; that the Law shall be renew'd ; that the Precepts they have received are not good ; that their Sacrifices are abominable ; that God hath not required them.

It is said also, the Law shall abide Eternally, that the Covenant shall be Eternal, that the Sacrifice shall be Eternal, that the Scepter shall not depart from them, seeing it was not to depart till the Eternal King should come. Do all these Passages mark that they are Reality ? no. Do they mark that they are Figure ? no : but that it is Reality or Figure ; but the former excluding the Reality, shew that it is but Figure.

§. XIII.

These Passages altogether cannot be spoken of the Reality, all may be spoke of the Figure, therefore they are not spoke of the Reality, but of the Figure.

5. \* To know if the Law and Sacrifices are Reality or Figure, heed must be taken, if the Prophets speaking of these things, so fixed their Sight and Thoughts, that they looked no farther than the first Covenant, or if they design'd something else, whereof they were but the Shadows; for in a Picture is seen the thing represented. To this purpose 'tis needful only to examin what they said.

When they said that it shall be Eternal, do they mean to speak of the Covenant of which they say it shall be changed? and in like manner of the Sacrifices, &c.

6. \* The Prophets have said plainly, that *Israel* shall always be loved of God, and that the Law should be Eternal; and they have said their Words were veiled, and their Sense should not be understood.

7. \* The Cypher has a double Sense, when one finds an important Letter wherein the Sense is clear, and yet where it is said the Sense is vail'd and obscure, that 'tis so hid, that this Letter may be seen and not seen, and be understood and not understood, what can one think, but that 'tis a Cypher of a double Signification; and by how much the more that we discover a manifest contrariety in the literal Sense, so much the greater obligation should we have for those that explain the Cypher to us, and make us understand the hidden Sense, especially when the Principles they move upon are clear and natural. It is what Jesus Christ did, and the Apostles, they opened the

the Seal, they took away the Vail, and manifested the Substance. To this purpose they taught us that the Enemies of Man were his Lusts; that the Redeemer should be spiritual; that he should come after two manners, the one in Humility to abase the Proud; the other in Glory to exalt the Humble; that Jesus Christ should be God and Man; that the Law was Figurative.

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8. \* Jesus Christ made it his business to teach Men that they should love one another, that they were Slaves, Blind, Sick, Unhappy, and Sinners; that he must deliver them, enlighten, bless and heal them; that this was to be effected by hating themselves, and following him by Poverty and the Death of the Cross.

9. \* The Letter Kills, all was shewn in Figures; it was requisite Christ should dye. God humbled, that there should be Circumcision of Heart, true Fast, true Sacrifice, true Temple, double Law, two Tables of the Law, two Temples, double Captivity; this is the Cypher given to us. Last of all, he shewed us all these things were but Figures, and what it is to be truly free, a true Israelite, true Circumcision, true bread of Heaven, &c.

10. \* In those Promises every one finds what he has in his Heart, Spiritual things, or things Temporal, God or the Creatures; but with this difference, that those who therein seek the Creatures, do indeed find them, but with many contradictions, with commands not to love them, with order to Adore God only, and to love none but him; whereas those who seek God find him, without any contradiction, and with command to love him only.

§. XIII. 11. \* The Spring of the Contrarieties of the Scriptures, is God humbled to the Death of the Cross, the Messias by Death triumphing over Death, two Natures in Jesus Christ, two comings, two States of Nature in Man.

12. \* As one cannot well make the Character of a Person but in reconciling all the contrarieties, and that 'tis not enough to follow the consequence of agreeing qualities, without reconciling those that are contrary : So to understand the Sense of an Author, all the contrary passages must be reconciled.

So to understand the Scriptures, one must have a Sense wherein all the contrary passages agree : 'tis not sufficient to have one that agrees to several agreeing passages, but one must have one that must reconcile even the passages that are contrary.

Every Author has a Sense to which all contrary passages agree, or he has none at all. This cannot be said of the Prophets, nor of the Scriptures, they had undoubtedly very much good Sense ; there must then be sought one that may accord all contrarieties.

The true Sense then is not that of the Jews ; but in Jesus Christ all the contrarieties are accorded.

The Jews could not reconcile the end of the Royalty and Principallity foretold by *Hosea*, with the Prophecie of *Jacob*.

Look upon the Law, the Sacrifices, and the Kingdom as Realities, and the Passages of the same Author can't be reconciled, nor of the same Book, nor sometimes of the same Chapter ; this sufficiently marks what was the Sense of the Author.

13. \* It was not permitted to Sacrifice but at *Jerusalem*, which was the place God had chosen, §. XIII.  
no nor to eat the Tythes but there.

14. \* *Hosea* foretold they should be without Kings, without a Prince, without a Sacrifice, and Idols, which is this day fulfill'd, not being to Sacrifice but at *Jerusalem* only.

15. \* When the Word of God which is true, is false literally, it is true Spiritually; *sede à dextris meis*; this is false spoken literally. In these expressions it is spoke of God, after the manner of Men; and only signifies but the intention Men have to set one at their right hand, God has also. It is then a mark of Gods intention, not of his manner of executing it.

So when 'tis said, God has receiv'd the Odor of your Perfumes, and in recompence will give you a fertile and plentiful Land, God will have for you, because you had for him the same intention, as a Man had for one to whom he gave Perfumes.

16. \* The only Object of the Scripture is Charity, any thing that don't tend to that only Mark, is the Figure; for seeing there is but one end, all that don't tend thither in proper Words, is Figure.

God doth thus diversifie this only Precept of Charity, to satisfy our weakness that seeks after change, by this variety that always leads us to our only happiness; for there is but one thing necessary, and we love diversity; and God satisfies both one and the other by these diversities, that conduce to this one thing necessary.

17. \* The Rabbins take breasts of the Spouse, for Figures, and every thing that don't express the only end they have of Temporal good things.

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18. \* There are those that know very well that Man has no greater Enemy that hinders his coming to God, than Concupiscence, and no other chief good but God, and not a fat Land. Those that think Mans happiness lies in the Flesh, and his evil in what hinders him from pleasing his Senses, let them glut themselves therewith, and dye therein. But those that seek God with all their heart, whose greatest displeasure is to be depriv'd of his sight, that only desire to enjoy him; nor any Enemies but those that hinder him from it, that are griev'd to be compass'd and rul'd by such Enemies, let them be comforted, there is a Redeemer for such; a Messias was promis'd to deliver from Enemies, and there is one come to deliver from Iniquities, but not from Enemies.

19. \* When *David* foretold the Messias should deliver his People from their Enemies, it may Carnally be believed it shall be from the *Egyptians*, and so I cannot say the Prophecie was accomplish'd: But it may also be believed, that it shall be from Iniquities; for in Reality, the *Egyptians* are not Enemies, but Iniquities are. This word Enemy is equivocal,

But if he says to Man, as he doth, that he will deliver his People from their Sins, as *Esay*, and others, the equivocation is taken away, and the double Sense of Enemies is reduc'd to the single, of Worldly Enemies, for had he meant Sins, he might have marked it by Enemies, but if he meant Enemies, he could not design it by Sins.

Now *Moses*, *David*, and *Esay*, used the same Terms: Who then dare say that they had not the same meaning, and that the Sense of *David*, which

which is clearly of Iniquities when he spake of Enemies, was not the same of that of *Moses* in speaking of Enemies? §.XIV.

*Daniel* in his 9. Chapter Prays for the Deliverance of his People from the Captivity of their Enemies, but he meant Iniquities; and to shew it, he saith, *Gabriel* came and told him he was heard, and that at the end of Seventy Weeks his People should be deliver'd from Iniquity; Sin should be at an end, the Redeemer, the Holy of Holies, should bring Eternal Righteousness, not Legal, but Eternal.

One can no sooner open this Mystery, but 'tis impossible but it must be seen and perceiv'd. Read the Old Testament in this view, and try if the Sacrifices were Real; if being descended from *Abraham*, was the true cause of Gods Love; if the promis'd Land, was the true place of Rest. No, then they were Figures; also consider all the the Ceremonies enjoin'd, and all the Commandements that are not of Charity, it will be found they are only Figures.

§.XIV.

*Jesus Christ.*

**T**He infinite distance there is from Bodies to Spirits, does Figure the distance there is infinitely more betwixt Spirits and Charity, for it is supernatural.

All the splendor of greatness, gives but little lustre to those that seek after the Spirit.

The Grandeur of Persons of Wisdom, is invisible to the Rich, to Kings, to Conquerours, and to all the great ones of the World.

The

§. XIV. The greatness of the Wisdom that comes from God is invisible to Worldlings, and to Men of Wit; these are three Orders of different kinds.

Great Wits have their Empire, their Lustre, their Greatness, their Victories, and have no need of Worldly Grandeur, which have no relation to the things they seek. Seen by Spirits, not by Eyes; but enough.

It is Saints have their Empire, their Lustre, their Grandeur, their Victories, and have no need of Carnal or Spiritual greatness, which is nothing to them, and that adds nor diminishes nothing to the Greatness they desire. They are seen of God and Angels, and not of Bodies, nor of curious Wits: God sufficeth them.

*Archimedes* would have had the same Veneration, without greatness of birth; he fought no Battels, but he left admirable Inventions to all the World. O how great and beautiful he is to the Eyes of the Mind.

Jesus Christ without wealth, and producing any exteriour knowledg, is in his order of Holiness; he gave no new Arts, he did not Reign, but he was Humble, Patient, Holy in the sight of God, terrible to Devils, without Sin. O in what great Pomp and Prodigious Magnificence did he appear to the Eyes of the Heart, and to the Eyes of Wisdom.

It had been needless for *Archimedes* to have acted the Prince in his Books of Geometry, although he was one.

There had been no need that our Lord Jesus Christ should come as a King, to shine in his Kingdom of Grace; but he came in the brightness of his order.



It is ridiculous to be offended at the meanness of Jesus Christ, as if this meanness was of the same Order of the greatness that he shewed. Let this Greatness be consider'd in his Life, in his Death, in his Obscurity, in chusing his Apostles, in their forsaking him, in his secret Resurrection, and all the rest; he will be seen so great, that there will be no cause to be scandaliz'd at a meanness that is not to be found in him.

But there are those that can only admire Carnal greatness, as if there was none Spiritual; and there are others that admire only Spiritual, as if there were not those that were infinitely greater in God.

All Bodies, the Firmament, the Stars, the Earth, and all Kingdoms are not worth the least of Spirits; for it knows all these things and itself, and the Body knows nothing; and all Bodies and Spirits together, and all their productions are not worth the least motion of Charity, for it is of an Order infinitely higher.

From all Bodies put together one cannot draw the least Thought, this is impossible, and of another Order. All Bodies and Spirits together cannot produce one motion of true Charity, it is impossible, and of another Order quite Supernatural.

2.\* Jesus Christ was in an obscurity (according to what the World calls obscurity) such as Historians, which only write things of importance, have scarce perceived them.

3.\* What Man was ever more Glorious than Jesus Christ; the whole Jewish People foretold him before his coming; the Gentiles Ador'd him after his coming, both Jews and Gentiles look upon him as their Center:  
And

§.XIV.

And yet what Man ever enjoy'd less of all this greatness? of Thirty three Years, he spent Thirty without appearing in the World, in the three last Years he was counted an Imposter; the Priests and chief of the Nation reject him, his Friends and near Relations despise him, at last he dyes a shameful Death, betray'd by one of his Disciples, deny'd by another, forsaken of all.

What share then has he in this greatness? Never Man had so much Greatness; never Man had more Ignominy. All this greatness was for us, that we might know it, there was nothing in it for himself.

4. \* Jesus Christ speaks of the highest things so simply, as if he had not thought of them, and withal so fully, as it may plainly be seen he meant them; this clearness with this freedom, is admirable.

5. \* Who taught the Evangelists the qualities of a Soul so truly Heroick, to paint it so perfectly in Jesus Christ; wherefore do they represent him weak in his Agony; cannot they describe a constant Death? yes doubtless, for the same St. *Luke* represents that of St. *Stephen*, stronger than that of Jesus Christ; they shew him capable of fear, before the danger of Death is come, and afterwards strong; but when they shew him troubled it is when he troubles himself, when Men trouble him he is undanted.

6. \* The Church has been forc'd to shew Jesus Christ was Man, against those that deny'd it, as well as to shew he was God; and the appearances were as great against one as the other.

7. \* Jesus

7. \* Jesus Christ is a God to whom one approaches without Pride, and to whom one yields without despair.

8. \* The Conversion of the Gentiles was reserv'd to the Grace of the Messias; either the Jews did not contribute to it, or they did without success; all *Solomon*, and the Prophets said was to no purpose. The Wise Men, as *Plato*, and *Socrates*, could not perswade them to Worship but the true God only.

9. \* The Gospel speaks of the immaculateness of the Virgin but till the Birth of Jesus Christ; all referring to Jesus Christ.

10. \* The two Testaments have regard to Jesus Christ, the Old expecting him, the New as his Model, both as his Center.

11. \* The Prophets have Propheci'd, but were not Propheci'd. Saints afterwards were foretold, but not foretelling. Jesus Christ is foretold and foretells.

12. \* Jesus Christ for all, *Moses* for one People.

The Jews blessed in *Abraham*, *I will bless those that bless thee, but all Nations shall be blessed in thy Seed; Lumen ad revelationem gentium. Non fecit taliter omni Nationi*, said *David*, speaking of the Law: But speaking of Jesus Christ, it must be said, *fecit taliter omni Nationi*. Gen. 12. 3.  
Ibid. 22.  
3. 8.  
Luk. 2. 32.  
Psal. 127.  
20.

Also it appertains to Jesus Christ to be Universal. The Church offers Sacrifice but for Believers only: Jesus Christ offered that of the Cross for all.

13. \* Let us then spread forth our Arms to our Redemer, who having been promis'd Four thousand years, at last came, and suffer'd and dyed for us upon Earth, in the time, and in all the

the Circumstances as were foretold. And waiting through Grace, to dye in peace and hope, of being Eternally united to him, let us in the mean time live with comfort, whether it be in enjoying the good things he shall be pleas'd to give us, or in bearing the Evil things he is pleas'd to send on us for our good, and that he has taught us to suffer by his Example.

§. XV.

*Jesus Christ prov'd by Prophecies.*

1. **T**He greatest Proofs of Jesus Christ are the Prophecies, it is also what God most of all provided for ; the success that fulfill'd them is a Miracle, that subsisting from the first beginning, continues to the end of the World. God rais'd up Prophets for the space of Sixteen hundred years, and for Four hundred years after, he dispers'd these Prophecies with the Jews, that carry'd them into all parts of the World ; see here the preparation of the birth of Jesus Christ, whose Gospel being to be believed all the World over, it was not only requisite there should be Prophecies that it might be believed, but also that these Prophecies should be divulg'd through all the World, that it might be believ'd by all Men.

2. \* If any one Man should have writ a Book of Predictions of Jesus Christ for the time and manner ; and that Jesus Christ should come in the manner as was Propheci'd, it would shew a very great clearness. But herein is more ; here is a Succession of Men for the space of Four thousand years, that constantly and without

without any variation come one after another, and foretell the same Event. A whole Nation affirm it, and which subsist Four thousand Years, and that in a whole body, give Testimony of the assurances they have of it, from whence they cannot be diverted, for any threats or punishments can be inflicted on them; this is very considerable.

3. \* The time is foretold by the State of the Jewish People, by the State of the Gentiles, by the State of the Temple, by the number of Years.

4. \* The Prophets having given divers Signs that were to happen at the coming of the Messias, it was requisite all these marks should be fulfill'd at the time; and so it was necessary the Fourth Monarchy should succeed, when *Daniel's* seventy Weeks were accomplish'd; that the Scepter should then depart from *Judab*; and that the Messias should come. And then did Jesus Christ appear, who called himself the Messias.

5. \* It is foretold that in the Fourth Monarchy before the destruction of the second Temple, before the power of the Jews was taken away, and in *Daniel's* Seventieth Week, the Gentiles should be instructed, and brought to the knowledg of the same God ador'd by the Jews; that those that lov'd him should be deliver'd from their Enemies, and fill'd with his Fear and Love.

And it hapned that in the Fourth Monarchy, before the destruction of the Temple, &c. the Gentiles in great multitudes Worshipped the true God, and lived Angelical Lives; Virgins consecrated their Lives to God, renouncing their Pleasures. What *Plato* could not perswade a few chosen

chosen Men to do, a secret Virtue perswades  
 §.XV. a Hundred thousand ignorant Persons to do,  
 by the help of very few words.

What's the meaning of all this? It is what  
 Joel. 2. 28. was Propheſi'd ſo long time before hand: *Effundam ſpiritum meum ſuper omnem carnem*. All Men wallowed in Luſt and Infidelity; all the World became warm with Charity; Princes renounce their greatneſs; the Rich forſake their Riches; Virgins ſuffer Martyrdom; Children quit their Fathers Houſes to live in Deſerts: Whence proceeds this Courage? It is becauſe the Meſſias is come; theſe are the effects and marks of his coming.

For the ſpace of Two thouſand Years the God of the Jews was unknown to the infinite numbers of Gentiles; and in the time foretold, infinite numbers of Gentiles Adore this only true God. Idol Temples are deſtroy'd, whole Kingdoms ſubmit to the Croſs. What's all this? It is the Spirit of God that is powr'd forth on the whole Earth.

Jer. 23. 7. 6. \* It is foretold the Meſſias ſhould come and  
 Iſa. 15. 7. Eſtabliſh a new Covenant that ſhould make that of Egypt be forgotten; that he would write his Law, not on outward Tables, but in the Heart, that he would put his Fear, which was but exteriour, in the inward part of the Heart.

Jer. 31. 33. That the Jews ſhould reſuſe Jeſus Chriſt, and  
 Ide. 32. 40. that they ſhould be forſaken of God, becauſe the choſen Vine yielded nothing but ſower Grapes. That the choſen People ſhould be unbelieving, ingrateful, *populum non credentem, & contradicentem*. That God would ſtrike them with blindneſs, and that they ſhould grope at Noon Day like the Blind.

Iſa. 5. 2,  
 3, 4, &c.  
 Ide. 65. 2.

That

That the Church should be little in the beginning, but should increase afterwards.

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It is Propheſi'd, that in thoſe days Idolatry ſhould be deſtroy'd; that the Meſſias ſhould cauſe the Idols to fall, and ſhould bring Men to the true Worſhip of God.

Deut. 28.

28, 29.

Ezek. 17.

That the Temples of Idols ſhould be deſtroy'd, and that throughout the World they ſhould offer him a pure Service, and not Beaſts.

Ezek. 30.

3. 13.

That he ſhould teach Men the perfect way. That he ſhould be King of Jews and Gentiles.

Mal. 1. 11.

And there never came any Man before nor ſince, that taught near ſo much as this.

7. \* So many Perſons having foretold this coming, Jeſus Chriſt came, ſaying, Behold me, this is the time: He came, telling Men they had no greater Enemies then themſelves; that 'tis their Luſts that keep them from God, that he came to deliver them, and to give them his Grace, to chuſe to himſelf out of all Mankind a Holy Church; that he came to bring into this Church Jews and Gentiles; that he came to deſtroy the Idols of the one, and the Superſtition of the others.

What the Prophets foretold ſhould come to paſs, I tell you my Apoſtles ſhall accompliſh. The Jews are on the point of being forſaken, *Jeruſalem* ſhall ſoon be deſtroy'd, the Gentiles ſhall know the true God, and my Apoſtles ſhall inſtruct them in the Worſhip of God, when ye have ſlain the Heir of the Vineyard.

Afterwards his Apoſtles ſaid to the Jews, You are forſaken; and to the Gentiles, You ſhall enter into the knowledg of God.

§. XV.

Unto this all Men have averſion, by the Natural oppoſition of their Concupiſcence. This King of Jews and Gentiles is ſupreſſed by the one and the other, and both conſpire his Death. All the Powers of the World conſpire together againſt this Religion in its Infancy; the Wiſe, the Learned, the Kings of the Earth, ſome write, others condemn, others kill; and notwithstanding all oppoſition, you ſee Jeſus Chriſt in a little time Reigning over them all, and deſtroying the Jewish Worſhip in *Jeruſalem*, which was the Center of it, and which he had firſt choſe for his Church; and the Worſhip of Idols at *Rome*, which was the Center of Idol-Worſhip.

Ignorant and unlearned Men, ſuch as were the Apoſtles, and firſt Chriſtians, reſiſted all the Powers of the Earth; they bring under Kings, the Wiſe, and Learned, and deſtroyed Idolatry, which had taken ſuch deep Root; all this was effected by the Word that had foretold it.

8. \* The Jews in putting Chriſt to death for not believing him to be the Meſſias, gave him the greateſt mark that could be of being the Meſſias; in perfevering not to believe in him, they became the ſtrongeſt Evidence of him: And in killing him and perſiſting to deny him, they fulfil'd the Propheſies.

9. \* Who can but know Jeſus Chriſt in ſo many particular Circumſtances as were foretold? For it is ſaid, That he ſhall have a Fore-runner. That he ſhall be born an Infant. That he ſhall be born in *Bethlem*. That he ſhall be of the Family of *Judab* and *David*. That he ſhall be principally ſeen from *Jeruſalem*.

That

Mal. 3. 1.

Iſa. 9. 6.

Mich. 5. 2.

Iſa. 6. 8,

29.



That he shall make the Wise and Learned become blind, and preach the Gospel to the Poor, open the Eyes of the Blind, heal the Sick, and bring those into light that lay in darkness. That he shall teach the perfect way, and be a guide to the Gentiles. That he was to be a Sacrifice for the Sins of the World. That he was to be the Foundation and pretious Corner Stone.

Isa. 42. 55.  
s. XV.

Isa. 53.

Isa. 28. 26.

That he was to be a Stone of stumbling and Rock of offence.

Isa. 8. 14.

That *Jerusalem* was to stumble at this Stone. That the Builders would refuse it. That God would make it the chief Corner Stone. And that this Stone should grow into a great Mountain, and fill all the Earth.

Ibid. 15.

Psal. 117.

Dan. 2. 35.

That he should be rejected, despised, betrayed, sold, beaten, mocked, afflicted an infinite manner of ways, made drink Gall, have his Hands and Feet pierced, that he should be spit on, his Rayment parted, and put to a cruel Death.

Zach. 11.

12.

Psal. 68.

& 22. 21.

17, 18, 19.

That he should arise again the Third Day, that he should ascend into Heaven, and sit on the Right Hand of God. That Kings should rise up against him. That being on the Right Hand of his Father, he should be Victorious over his Enemies. That the Kings of the Earth and all Nations should Adore him. That the Jews should subsist a People. That they should be Strangers, without King, without Sacrifice, or Altar, &c. without Prophets, expecting Salvation, and finding none.

Oze. 6. 3.

Psal. 110.

Psal. 2. 2.

Isa. 60. 10.

Jer. 31. 35.

10. \* The Messias himself would Create a great People, Chosen, Elect, Holy; would conduct, feed, and bring it into the place of Rest and Holiness; would make it Holy to God, would

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make it the Temple of God, would reconcile it to God, save it from the wrath of God, would deliver it from the slavery of Sin, which so visibly reigneth in Man ; give Laws to this People, write these Laws in their Hearts, offer himself to God for them, Sacrifice himself for them, would be an offering without spot, and himself the Priest, he was to offer his own self, and offer his Body and Blood, and nevertheless offer but Bread and Wine to God. Jesus Christ doth all this.

11. \* He is foretold, to come a Saviour that should break the Serpents Head, that should free his People from their Sins, *ex omnibus iniquitatibus* : that he was to have a New Testament, which was to be Eternal ; that he was to have another Priesthood after the Order of *Melchisedeck* ; that this should be Eternal. That Christ should be Glorious, Powerful, Strong, and yet withal so mean, that he should not be known ; that he should not be taken for what he was, that he should be rejected, that he should be put to Death, that his People which had rejected him should not be his People ; that those who Worshipp'd Idols should believe in him, and should come unto him, that he should forsake Sion and Reign in the Center of Idolatry ; that nevertheless the Jews should subsist still ; that he should come of the Tribe of *Juda*, when there was no more Kings.

12. \* Ever since the beginning of the World the expectation or Adoration of the Messias has continued without interruption ; that he was promis'd to *Adam* presently after his Fall ; that there has since many Men been found, that have said, God had revealed to them that a Redeemer

deemer should be born, that should save his People : That afterwards *Abraham* came and said, that it was reveal'd to him that he should be born of him by a Son that he should have ; that *Jacob* declared, that of his twelve Sons, it was of *Judah* that he should be born : That *Moses* and the Prophets came afterwards, declaring the time and manner of his coming ; that they said, the Law they had, was only till the *Messias* came ; that till then it should subsist, but that Law which succeeded it should continue for ever ; that so their Law, or that of the *Messias*, whereof it was a Figure, should remain for ever in the World ; that it had ever been, and that in the end *Jesus Christ* came in, all the Circumstances that were foretold.

If all this was so plainly Propheſi'd to the Jews, might some say, wherefore did they not believe ? Or why were they not utterly destroy'd for denying so clear a thing ? I answer, Both the one and the other was Propheſi'd, that they should not believe so plain and evident a thing, and that they should not be quite destroy'd ; and nothing can be more Glorious for the *Messias* ; for 'twas not sufficient there should be Prophets, it was requisite their Propheſies should be preserv'd without suspicion. Now, &c.

13. \* The Prophets did propheſie of particular things, and of those of the *Messias*, to the end that the Propheſies of the *Messias* should not be without Proofs, and that the particular Propheſies should not be without fruit.

14. \* *Non habemus Regem nisi Cæsarem*, said Joh. 19. the Jews. Then *Jesus Christ* was the *Messias*, 15.

§. XVI. seeing they had no other King but a Stranger, and that they would have no other.

15. \* The Seventy Weeks of *Daniel* are equivocal for the time of their commencement, by reason of the Terms of the Propheſie; and for the time of the end, by reason of the diversity of Chronologers. But all this difference extends only to two hundred years.

16. \* The Propheſies which represent Jeſus Chriſt Poor, do alſo represent him Lord of all the World.

The Propheſies which foretel the time, do only foretel him chief of the Gentiles, and ſuffering, and not in great Power, and Judg of all. And thoſe which represent him Glorious, and Judg of all Nations, do not mark the time.

17. \* When there is mention made of the Meſſias as Great and Glorious, it is viſible that it is to Judg the World, and not to Redeem it.

## §. XVI.

### *Divers Proofs of Jeſus Chriſt.*

I. **N**Ot to believe the Apoſtles, it muſt be ſaid they were deceiv'd, or went about to deceive others; both one and the other is difficult: As to the former, it is impoſſible to be miſtaken in taking a Man to be riſen again; and as for the other, the Hypotheſis that they were deceived, is ſtrangely abſurd; trace it all along: Let it be imagin'd theſe twelve Men aſſembled after the Death of Jeſus Chriſt, combining together to ſay he was riſen again; they thereby reſiſted all the Magiſtrates and Government. The Heart of Man is ſtrangely

strangely inclin'd to inconstancy, lightness, change, to promises and to Riches : But not one of these Men were shaken by any of these advantages, no nor by threats of Prisons, Torments, or Death ; if they had, they had all been undone. Let this be consider'd.

2. \* Whilst Jesus Christ was with them, he might encourage them, but afterwards had he not appear'd to them, what is it made them proceed.

3. \* The Style of the Gospel is admirable in an infinite number of ways, and amongst others, in that there is no invective to be seen us'd by any of the Historians against *Judas* or *Pilate*, nor against any of the Enemies or Persecutors of Jesus Christ.

Had this modesty of the Evangelical Historians been affected, as well as so many other touches of so fine a Character, and that they had not affected it, but only to have it be taken notice of, had they not dared to have observ'd it themselves, they would not have failed to have got friends that would have made these remarks in their behalf. But as they acted in this manner without affectation, and by a motion wholly without Self-interest, they have not made it be observ'd by any ; I know not if it hath been observ'd to this day ; and 'tis what shews with what Simplicity the thing was done.

4. \* Jesus Christ did work Miracles, and the Apostles after him, also the first Christians did many ; because the Prophecies not being yet accomplished, and being fulfill'd by them, nothing gave full Evidence but the Miracles. It was Prophesied the Messiah should Convert the Gen-

§.XVI. tiles ; how was this Propheſie accompliſh'd, but in the Conversion of the Nations ? and how could the Nations be converted to the Meſſias, unleſs they ſaw this laſt effect of the Propheſies that prov'd it ? Before he Died, before his Reſurrection, and the Conversion of the Gentiles, all was not accompliſh'd ; and ſo Miracles were requiſite all that while. Now there needs no more for Proof of the truth of the Chriſtian Religion, for the Propheſies accompliſh'd are a ſtanding Proof.

5. \* The condition the Jews are yet in, is alſo a great Proof of the Chriſtian Religion ; it is a wonderful thing to ſee that Nation ſubſiſt ſo many Ages, and in ſo miſerable a Condition, it being neceſſary to prove Jeſus Chriſt, that they ſhould ſubſiſt, and that they ſhould be miſerable, becauſe they Crucifi'd him, and though it be very contrary to ſubſiſt and be miſerable, yet they ſtill ſubſiſt in ſpight of their miſery.

6. \* But were they not almoſt in the ſame Miſery in the time of the Captivity ? No, the Scepter was not departed by reaſon of the *Babylonish* Captivity, becauſe their Reſtoration was promis'd and foretold. When *Nebuchadnezzar* led away the People, fearing leaſt it ſhould be thought the Scepter was departed from *Judah*, they were told before, that they ſhould be there but for a ſhort time, and that they ſhould be reſtor'd again ; they were always comforted by their Prophets, and their Kings continu'd. But the ſecond deſtruction is without any Promise of Reſtoration, without Prophets, without Kings, without comfort or hope, becauſe the Scepter is departed for ever.

It was in a manner not to be Captives, to be so only for Seventy years, with assurance to be restor'd again to Liberty; but now they are so without any hope.

7. \* God promis'd them, that though he scatter'd them to the ends of the Earth, yet if they kept his Law he would restore them; they keep it very punctually now, and yet are kept under. The Messias must then be come, and the Law that contain'd these Promises is accomplished, by establishing another new Law.

8. \* Had the Jews been all Converted by Jesus Christ, we should only have had doubtful Witnesses; and had they been quite destroy'd, we should have had none at all.

9. \* The Jews deny'd him, but not all; the Righteous believ'd in him, not the Carnal Jews: And this is so far from being against his Glory, that it is the highest pitch of it. The reason they had, and what is only found in their Writings, in the Talmud and the Rabbins, is only because Jesus Christ did not Conquer the Nations by force of Arms. Jesus Christ, say they, was slain, he was overcome, he did not conquer the Gentiles by force, he gave us not their Spoiles, he brought us not any Worldly Riches: Is this all they can say? It is therein that he is Amiable. I would not have such a one a Christ as they figure to themselves.

10. \* How pleasant it is to see with the Eye of Faith, *Darius, Cyrus, Alexander, the Romans, Pompey, and Herod*, acting unawares to themselves, for the glory and advancement of the Gospel,

## §. XVII.

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*Against Mahomet.*

1. **T**He Religion of *Mahomet* has for its Foundation the Alchoran, and *Mahomet*. But this Prophet that was to be the last and great expectation of the World, was He foretold. And what mark has he but what every Man may have that will call himself a Prophet? What Miracles doth he say himself that he wrought? What Mysteries did he teach according to his own Traditions? What Morals, and what Felicity?

2. \* *Mahomet* is without any Authority, his Reasons then had need be very strong, having only their own weight.

3. \* If two Men discourse of things that appear mean, but that the Discourse of one of them has a double Sense to those that hear them, and the Discourse of the other has but one Sense; if one that is not Privy to their Design hear these two Men speak after this manner, he will judg they are both alike. But if afterwards in the Rest of the Discourse one of them speaks of Angelical things, and the other always of mean and common, and even of impertinencies, he will judge the one speaks mystically and not the other, the one having sufficiently shewn he did not approve such Follies, and was capable of Mysteries, and the other that he was incapable of Mysteries, and capable of Impertinencies.

4. \* It is not that there's any thing very obscure in *Mahomet*, and that it should be thought he



he had a myſterious Senſe, that I would have things judg'd ; but becauſe things are clear, by his Paradife, and the reſt. It is therein he is ridiculous ; It is not ſo of the Scriptures : I grant there may be ſome dark Paſſages, but there are things wonderfully clear, and Propheſies manifeſtly accompliſh'd. The thing is not alike, one muſt not confound and equal things that do not reſemble each other, but by the obſcurity, and not by the clearneſs ; which obſcurities do merit, when they are divine, to be revered.

5. \* The Alchoran ſaith, St. Matthew was a good Man, therefore *Mahomet* was a falſe Prophet, either in calling good Men bad, or in not believing them in what they ſpoke of Jeſus Chriſt.

6. \* Any Man may do the things *Mahomet* did, for he wrought no Miracles, he was not foretold, &c. no Man can do what Jeſus Chriſt did.

7. \* *Mahomet* eſtabliſh'd his Religion by killing others, Jeſus Chriſt in killing his own ; *Mahomet* in forbidding to Read, Jeſus Chriſt in commanding to Read. To conclude, it is ſo contrary, that if *Mahomet* took the way to ſucceed Humanly, Jeſus Chriſt took the way to periſh Humanly ; and inſtead of concluding that becauſe *Mahomet* ſucceeded, Jeſus Chriſt might have ſucceeded ; it muſt be ſaid, that becauſe *Mahomet* ſucceeded, Chriſtianity ought to periſh, had it not been ſupported by a Divine power.

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## §. XVIII.

*Gods design in hiding himself from some, and discovering himself to others.*

I. **G**OD was pleas'd to Redeem Men, and to bring Salvation to those that sought after it. But Men render'd themselves so unworthy of it, that 'tis just he should refuse to some, by reason of their insensibleness; what he grants to others by Mercy, that which is not due to them; would he have overcome the obstinacy of the most Reprobate, he might have done it in discovering himself so manifestly to them, that they needed not have doubted the truth of his Existence, and so 'tis he will appear the last day, with such a great Glory and overturning of Nature, that the blindest shall plainly see him.

It is not in this manner that he intended to appear at his coming in Humility, there being so many Men that rendering themselves unworthy of his favour, he was pleas'd to leave them depriv'd of the Good they did not desire. It was not therefore necessary he should appear wholly in a Glorious manner, and absolutely capable of convincing all Men; neither was it also just that he should appear in so obscure a way, but that he might be known of those that sought him sincerely. Unto such he clearly enough manifested himself, and so shewing himself plainly to those that sought him with all their Heart, and hid from those that forsook him with all their Heart; he so reveal'd himself that he gave marks of himself,

himself, visible to those that sought him, obscure to those that sought him not. There is light sufficient for those that desire to see, and obscurity enough for those that don't desire to see.

2. \* There is light enough to enlighten the Elect, and obscurity enough to humble them. There is obscurity enough to blind the Reprobate, and light sufficient to condemn them and render them inexcusable.

3. \* Did the World subsist to teach Men the Existence of God, his Divinity would shine in all parts in an undeniable manner; but as it subsists but by and for Jesus Christ, and to instruct Men of their Corruption and Redemption; there is found great abundance of Proofs of these two Truths. What is therein seen doth mark, neither a total exclusion, nor a manifest presence of a Divinity, but the Presence of a God that hides himself; every thing bears this Character.

4. \* Had nothing of God ever appeared, this Eternal privation had been equivocal, and might as well have referr'd to the absence of the Divinity, as to the unworthiness of Men to know him; but inasmuch as he appears sometimes and not always, this takes away all difficulty. If he appears once, he is always; and so nothing else can be concluded, but that there is a God, and that Men are unworthy of him.

5. \* God's design is more to enlighten the Will than the Understanding: Now perfect light would be only good for the Understanding, it would be hurtful to the Will.

6. \* Were

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6. \* Were there no obscurity, Men would not be sensible of their Corruption; were there no light, Men would not hope for Remedy. So that 'tis not only just, but necessary for us, that God should in some measure be hid from us, and in some sort discover'd to us, because 'tis alike dangerous to Man to know him without understanding his Misery, and to know his Misery without knowing God.

7. \* Every thing informs Man of his Condition, but it must well be understood; for 'tis not true that God discovers himself in all things; but 'tis most certain that he hides himself from those that tempt him, and that he discovers himself to those that seek him; because Men are altogether unworthy of God, and capable of God; unworthy by their Corruption, capable of him by their first Creation.

8. \* There's nothing in the World but shews either the Misery of Man, or the Mercy of God; or the weakness of Man without God, or the strength of Man with God.

9. \* The whole Universe teaches a Man either that he is Corrupted, or that he is Redeemed; all shews him either his Grandeur or his Misery. The absence of God appears in the Gentiles, the protection of God appears in the Jews.


10. \* All things turn to the good of the Elect; even the obscure things in the Scriptures, for they revere them by reason of the Divine light they see in them; and all turns to ill to the Reprobate, even the clear things; for they blaspheme them, by reason of the obscure things which they do not understand.

II. \* If

11. \* If Jesus Christ were come only to Sanctify, the whole Scriptures, and every thing would tend thereunto, and it would be very easie to convince Infidels. But as he came, *in Sanctificationem & in scandalum*, as *Esay* saith, *Isa. 8. 14.* we cannot overcome the obstinacy of unbelievers; but this makes nothing against us, because we say there is no conviction of Gods doings for obstinate Spirits, and such as do not sincerely seek the Truth.

12. \* Jesus Christ came, to the end that those which were blind should see, and that those which see should be blind: he came to heal the Sick, and let the Healthy dye; to call Sinners to Repentance, and justifie them, and leave those that thought themselves Righteous in their Sins; to fill the Hungry, and send the Rich empty away.

13. \* What do the Prophets say of Jesus Christ? That he shall appear plainly to be God: No, but that he is a God truly veiled; that he shall not be known; that it shall be verily thought 'tis not him; that he shall be a Rock of offence, at which many shall stumble, &c.

14. \* It is to make the Messias be known to the good, and unknown to the bad, that God made him be foretold after this manner. If the manner of the Messias's coming had been plainly Propheſſ'd, there would not have been any obscurity even for the wicked; had the time been obscurely foretold, then there would have been difficulty even for the good; for the sincerity of their Heart would not have suffered them to have understood that a  for example, signifies 600 years. But the time was clearly foretold, and the manner of it, in Types.

By

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By this means the wicked taking the good things promis'd for Worldly Goods, they err, though the time be plainly foretold; but the good do not err; for the understanding of good things promis'd depends of the Heart, that calls that good which it loves; but the understanding of the promis'd time, depends not of the Heart, and so the clear Prediction of time, and obscure of Riches, doth only deceive the wicked.

15. \* What was the Messias to be, seeing that by him the Scepter was to continue for ever in *Judah*, and that at his coming the Scepter was to be taken away from *Judah*?

To caute that in seeing they should not see, and in hearing they should not understand, nothing was more just.

16. \* Instead of complaining that God hid himself, we are bound to give him Praise for so much discovering himself, and also render him Thanks for not discovering himself to the Wise and the Great, who were unworthy to know so Holy a God.

17. \* The Genealogy of Jesus Christ is in the Old Testament mingled with so many other things, that it can hardly be discern'd; had not *Moses* kept the Register but of the Pedigree of Jesus Christ only, it would have been too palpable; after all, they that consider it narrowly, may see that of Jesus Christ, by *Thamar* and *Ruth*, &c.

18. \* The most apparent defects give matter to those that rightly understand things; for Instance, the two Genealogies of *Matthew* and *Luke*, it is evident they were not made by concert.

19. \* Let

19. \* Let us not be therefore charged with want of Light, seeing we own it; but let the Truth of Religion be confessed even in the very obscurity of Religion, in the little Light we have, and the indifference we have to know it.

20. \* Were there but one Religion, God would be too manifest; were there no Martyrs but in our Religion, it would be the same.

21. \* Jesus Christ to leave the Wicked in their blindness, said not that he was not of *Nazareth*, nor that he was not the Son of *Joseph*.

22. \* As Jesus Christ continu'd unknown amongst Men, so Truth continues amongst common Opinions, without any outward difference; so the Eucharist in common Bread.

23. \* If the Mercy of God be so great that it instructs us savingly, even then when it hides it self, what Light may we not expect, when he shall unvail himself?

24. \* We can understand nothing of the Works of God, unless we lay down this Principle, That he blinds some, and enlightens others.

§. XIX.

*That the True Christians, and the True Jews are not of the same Religion.*

1. **T**HE Jewish Religion seemed essentially to consist, in being come of *Abraham*, in Circumcision, in Sacrifices, in Ceremonies, the Ark, the Temple at *Jerusalem*; and to conclude, in the Law, and in the Covenant of *Moses*.

**9. XIX.** I say, it consisted not in any of these things, but in the love of God, and God rejected all these other things.

God had no regard for the Carnal People that was to descend from *Abraham*.

**Deut. 19. 20.** That the Jews shall be punish'd of God, as well as Strangers, if they offend : *If you forget God, and follow after strange Gods, I tell you beforehand, ye shall perish, like the Nations that God has destroy'd in your sight.*

That Strangers shall be received of God as well as the Jews, if they love him.

**Isa. 63. 16.** That the true Jews lookt only for respect as they belonged to God, and not to *Abraham*, *Thou art our Father, though Abraham and Israel know us not, thou art our Father and our Redeemer.*

**Deut. 10. 17.** *Moses* himself has said, that God was no acceptor of Persons; God, saith he, *accepteth not Persons nor Sacrifices.*

**Jer. 4. 4.** I say, the Circumcision of the Heart is commanded; Be ye Circumcised in Heart, take away all Pride of Heart, and harden not your selves any more, for your God is a great God, mighty, and terrible, and that accepts not Persons.

**Deut. 30. 6.** That God hath said, he will one day do it; God will Circumcise thy Heart, and thy Children, that thou mightest love him with all thy Heart.

That the uncircumcised of heart shall be judged; for God will judg the uncircumcised People, and all the Children of *Israel*, because they are uncircumcised of Heart.

**Gen. 17. 11.** 2. \* I say, Circumcision was a Figure established to distinguish the Jewish People from all other Nations.

And



And hence it was, that being in the Wilderness they were not Circumcised, because they should not mingle themselves with other Nations; and that since the coming of Jesus Christ it is no longer necessary.

That the love of God is recommended in all things, *I take Heaven and Earth to witness, that I have set before you Life and Death, that you may chuse Life, that you may love God and obey him, for he is your Life.* Deut. 30. 19, 20.

It is said that the Jews, for want of this love, should be rejected for their Sins, and the Gentiles received in their stead; and he said, *I will hide my face from them, I will see what their end shall be, for they are a very froward Generation, Children in whom is no knowledg. They have moved me to jealousy with that which is not God, they have provoked me to anger with their Vanities; and I will move them to jealousy with those which are not a People, I will provoke them to anger with a foolish Nation.* Deut. 32. 20, 21. Isa. 65.

That Temporal Riches are deceitful, and that the chief Riches is to be united to God. Psal. 72.

That their Holy Days and Feasts are displeasing to God. Amos 5.

That the Jews Sacrifices were displeasing to God, and not only those of the wicked Jews, but also that he was not pleas'd with those of the good Jews, as appears by the 49th. Psalm, where before he addresses his Discourse to the wicked by these words, *Peccatori autem dixit Deus, he saith, He desires not the Blood nor Sacrifices of Beasts.* Isa. 66. Jer. 6. 20.

That the Sacrifices of the Gentiles shall be accepted of God, and that God will not take any delight in the Sacrifices of the Jews. Mal. 1. 11. 1 King 15.

§.XX. That God will make a New Covenant by the  
Oze. 6. 6. Messias, and that the Old Covenant shall be put  
away.

Jer. 31. 31. That old things shall be forgotten.

Isa. 43. That the Ark shall no more be remembered.

That the Temple shall be rejected.

Jer. 3. 16. That the Sacrifices should be rejected, and  
Jer. 7. 12, other pure Sacrifices established.

Mal. 1. 10, That the Order of *Aaron's* Priesthood should  
11. be rejected, and that of *Milchisedeck* brought in  
by the Messias.

Psal. 109. That this Priesthood should be Eternal.

Isa. 56. That *Jerusalem* should be rejected, and a new  
name given.

Oze. 3. That this last name should be better than  
that of the Jews, and should abide for ever.

Jer. 31. 16. That the Jews should be without Prophets,  
without Kings, Princes, Sacrifices or Altars.

That yet nevertheless they should still con-  
tinue a People.

## §. XX.

*God is not known to advantage, but by Jesus  
Christ.*

1. **M**ost of those that undertake to prove  
the Divinity to the prophane, for the  
most part, do begin by the Works of Nature,  
and they very seldom succeed. I do not call  
in question the solidity of these Proofs conse-  
crated by the Holy Scriptures, they are agree-  
able to Reason; yet sometimes they are not  
conformable enough, and sufficiently proporti-  
on'd to the Disposition of the Spirit of those for  
whom they are intended.

For

For it must be observ'd, this Discourse is not directed to those that have a lively Faith, and that presently see, that all the World is nothing else but the Workmanship of that God whom they Adore : It is to such the whole Fabrick of Nature speaks the praise of its Creator, and that the Heavens shew forth his Handy-works. But for those in whom this light is gone out, and in whom one would willingly kindle it ; those Persons, destitute of Faith and Charity, that only see darkness and obscurity in all the Works of Nature, it seems not to be the best way of instructing them, to give them for Proofs only of this great and important Subject, the course of the Moon, and Planets, or of common Notions, against which they have ever had an aversion ; the obstinacy of their understanding has made them deaf to this Voice of Nature, sounding continually in their Ears, and experience shews, that very far from gaining them by this means, there's nothing on the contrary more like to hinder them, and to deprive them of all hope of knowing the Truth, then to think to convince them only by this sort of Arguments, and to tell them that they should plainly see the Truth in them.

It is not in this manner the Scripture speaks, that knows the things of God better than we do. It tells us indeed, that the Beauty of the Creatures teaches him who made them ; but it doth not say, that they work this same effect in all the World. It warns us on the contrary, that when they do it, it is not by themselves, but by the light that God sheds forth at the same time in the Minds of those to whom

6. XX. he discovers himself by this means: *Quod notum est Dei, manifestum est in illis, Deus enim illis manifestavit.* It tells us in general, that God is  
 Rom. I 9. a God hid, *Verè tu es Deus absconditus*; and that  
 Isa. 43. 15. since the Corruption of Nature, he has left Mankind in a State of darkness, from which they cannot be freed but by Jesus Christ, without whom we are deny'd all Communion with God; *Nemo novit patrem nisi filius, aut cui voluerit filius revelare.*  
 Mat. 11. 27.

It is also what the Scripture intimates to us, when it saith in so many places, that those which seek God shall find him; one does not speak so of a light that is clear and evident, one has no need to seek it, it discovers and shews it self.

2. \* The Metaphysical Proofs of God are so far off from human Reasoning, and so intangl'd, that they seldom work upon any; and if that should convince any one, it would be but for the moment that they beheld this demonstration, but an hour after they would be afraid of being cozen'd: *Quod curiositate cognoverint, superbia amiserunt.*

Moreover, this kind of Proofs, can only carry us to a speculative knowledg of God; and to know him but in this manner, is not to know him at all.

The Christians Divinity consists not barely in knowing a God that is Author of Geometrical Truths, and of the order of the Elements, this belongs to the Heathens. It consists not barely neither in knowing a God that exercises his Providence over the Bodies and Goods of Men, to bless with a long and happy Life those which Adore him; this is the Portion of Jews. But

But the God of *Abraham*, the God of *Jacob*, is a God of Consolation; it is a God that fills the Heart and Soul that enjoys him; it is a God that makes them inwardly feel their Misery, and his infinite Mercy in their very Soul, filling it with Humility, Joy, Confidence, and Love; which makes them incapable of any other End, but himself.

The God of Christians is a God that makes the Soul feel, that he is its Sovereign good, that its only Rest is in him, and that it can have no true Joy but in loving him, and that withal at the same time, makes it abhor those lets which defer and hinder it from loving him with all its might. Self-love and Concupiscence, which hinder it, are very burdensome to it; this God makes it feel that it is oppressed with this burden of Self-love, and that it is he only can cure it.

This is what 'tis to know God as a Christian. But to know him after this manner, one must at the same time know ones own Misery, Wretchedness, and the need one has of a Mediator, to bring one nearer to God, and to unite one to him: These Notions must not be separated, because being separated they are not only unuseful, but they are hurtful. The knowledge of God, without knowing our own Misery, causeth Pride: The knowledge of our Misery, without the knowledge of Jesus Christ, causeth Despair; but to know Jesus Christ exempts us both from Despair and Pride, because we therein know God, our own Misery, and the only means of Recovery.

§.XX. We may know God and not our Miseries, or our Miseries and not God, or both God and our Miseries, without knowing the means of being freed from the Miseries that oppress us : But we cannot know Jesus Christ, without knowing both God and our Miseries, and the Remedy to cure them, because Jesus Christ is not only God, but he is a God that heals all our Miseries.

So that all such as seek God without Jesus Christ, do not find any light that satisfies, or can be any way profitable to them : For either they attain not to know there is a God, or if they do, it is to no advantage to them, because they imagine a means of having Communion without a Mediator, with this God whom they have known without a Mediator. So that they fall either into Atheism, or into Deism, which are two extreams Christian Religion abhors both alike.

We must then strive only to know Jesus Christ, seeing it is by him only that we can hope to know God to any advantage.

It is he is the true God of all Men, that is, of the Miserable and Sinners ; he is the Object and Center of all, and whosoever knows him not, knows nothing in the order of the World, nor in himself ; for we do not know God but by Jesus Christ, neither do we know our own selves, but by Jesus Christ.

Without Jesus Christ, Man had remain'd in Sin and Misery ; having Jesus Christ, Man is freed from Sin and Misery. In him is all our Happiness, our Virtue, our Life, our Light, and our Hope : And out of him is nothing but Sin, Misery, Darkness, Despair ; and we see nothing

nothing but obscurity and confusion in the Nature of God, and in our own Nature.

§. XXI.

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*The strange Contrarieties that are found in the Nature of Man, in reference to Truth, Happiness, and several other things.*

I. **T**Here's nothing more surprizing in the Nature of Man, than the Contrarieties that are therein to be seen, in regard of all things; he is made to discern the Truth, he earnestly desires it, he seeks after it, and nevertheless when he thinks to lay hold of it, his Eyes dazzle, and is so disorder'd, that he seems to find some great difficulty. This is what has produced so many Sects of *Pyronians*, and of *Dogmatists*, some of which have gone about to deprive Man of all knowledg of the Truth, and the others endeavour to assure him of it; but both with such unlikely Reasons, that they encrease the disorder and confusion Men are in, when he discerns no other Light but what he finds in his own Nature.

The chief Arguments of the *Pyronians* are, That we have no certainty of the Truth of things without Faith and Revelation, otherwise than as we feel it Naturally in our selves. Now this natural Sentiment is no convincing Proof of their verity, because there being no certainty without Faith, whether Man be Created by a good God, or by a bad Divel; if he has been from everlasting, or if he made himself by chance; he is in suspense if these Principles are given us either true or false, or incertain, according

§.XXI. according to our Original. Besides, that no body without Faith has assurance if he be asleep or awake, seeing that whilst one sleeps, one no less assuredly thinks he is awake, then if he were really awake. One thinks one sees Spaces, Figures, Motions; one finds the Time pass, one measures it; and to conclude, one acts just as if they were awake. So that half our Life being spent in sleeping, by our own acknowledgment; what ever we think of it, we have no Idea of Truth, all our Thoughts being then but Illusions: who can tell if the other part of our Life that we think we are awake, is not a sleep, a little different from the other, from which we awake when we think we sleep? as we often dream we dream, when one Thought crowds upon another? I wave the Arguments used by the *Pyromians*, against the impressions of Custom, Education, Manners, Countries, and the like things, which lead away Men that discourse only on these vain Foundations.

The only hold of the *Dogmatists*, is, that in discoursing sincerely and in good earnest, one cannot doubt of Natural Principles; We, say they, know the Truth, not only by Reasoning, but also by Sense, and a clear and lively understanding, and it is by this also we know the first Principles: It is to no purpose that Reasoning, that has no share therein, should go about to question it. The *Pyromians*, that have only this for their Object, labour to no purpose; we know we do not dream, how weak soever we find our selves to prove it by Reason; this weakness concludes nothing else but the weakness of our Reason, but not the incertainty of our



our Sense, as they pretend. For the knowledge of the first Principles; as for Example, that there is Space, Time, Motion, Number, Matter, is as firm as any our Reasonings do afford: And it is upon these Reasonings of the Understanding and Sense that Reason must relye, and ground all its Discourse. I find there are three dimensions in Space, and that the Numbers are infinite; afterwards Reason demonstrates, that there is not two square Numbers, one double as much as the other: The Principles are found, the Proportions are agreed to, all with certainty, although by different ways. And it is as ridiculous that Reason should demand of the Sense and Understanding, Proofs of these first Principles to consent to it, as it would be ridiculous that the Understanding should ask of the Reason, a meaning of all the Propositions it doth demonstrate; this weakness then only serves to humble Reason, which would judg all things; but not to oppose our Certainty, as if there was nothing but Reason able to instruct us. Would to God we had never need to the contrary, and that we knew all things by instinct and sentiment: But Nature has refus'd us this Happiness, and has given us but very few Gifts of this sort; all the rest can only be attained by Reasoning.

See here an open War betwixt Men; every one must take part, and range himself either to the *Dogmatists* or the *Pyronians*, for whoever would think to stand Neuter, would be a *Pyronian* indeed; this Neutrality is the very essence of *Pyronism*; whoever is not against them, is for them with a Witness. What shall Man do in this State? Shall he doubt of all things? Shall

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Shall he doubt if he be awake, if one pinch him, if one burn him? Shall he doubt if he doubts? Shall he doubt if he subsists? Sure one cannot proceed so far; and I affirm there was never a true real *Pyronian*. Nature declares the weakness of Reason, and hinders it from being so extravagant. On the other hand, Will any one say that he certainly possesses the Truth? What! him that if you urge ever so little, can shew no Proofs, and is forced to quit his hold?

Who shall reconcile this difference? Nature confounds the *Pyronians*, and Reason the *Dogmatists*. What then will become of thee O Man, that seeks the truth of thy Condition by thy Natural Reason? You cannot avoid one of these Sects, and cannot subsist in either of them.

See hear what Man is, in regard of Truth: Let us now consider him in regard of Felicity, which he so eagerly hunts after in all his Actions; for all Men desire to be happy, that's for certain, whatever different means they use, all tend to this end. What inclines one to go to the Wars, and that the other does not go, is the same desire in both, but with several Prospects; the Will does never move one step but with regard to this Object: It is the motive of all Mens Actions, even of those that kill and hang themselves.

And nevertheless since such a long Succession of time, never any Person attain'd this Point, whereunto all do continually aim, without Faith: Every body complains, Princes, Subjects, Noblemen, Plowmen, Young Old, Strong, Weak, the Learned, the Ignorant, the Healthy, the

the Sick ; those of all Countries, of all Ages, and of all Qualities.

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So long, constant, and regular a Proof, should convince us of our inability to attain to Happiness by our own strength. But Example will not instruct us ; it is never so perfect, but there is still something wanting ; thence it is that we think our hope will not be frustrated in this occasion, in this, as in the other ; so that the present never contenting us, hope deceives us, and from one Evil to another, we go on to Death, which consigns us over to Eternal Misery.

It's strange there's nothing in Nature capable to contain the place, and the end of Mans Happiness ; Stars, Elements, Planets, Beasts, Insects, Sickneses, Wars, Vices, Crimes, &c. Man being fallen from his first State, there is nothing but what he essay'd and try'd. Ever since he lost true Happiness, every thing equally seems so to him, even his own destruction, as contrary as it is both to Reason and to Nature.

Some have sought for Happiness in Authority, others in Curiosity and Sciences, and others in Voluptuousness. These three Lusts have created three several Sects ; and those that were call'd Philosophers, have in effect but follow'd one of these three ; those that have approached nearest have, consider'd, that 'tis necessary that the Universal which all Men desire, and wherein all should have part, should not be in any particular thing which can be enjoy'd, but by one alone ; and which being divided, more afflicts the Possessor by wanting the part he has not, then it does please him by enjoying the part

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part which he hath : They have understood that true Riches should be such as that all may enjoy them at once, without Envy or any diminution, and that no body should lose them against his Will. They have imagin'd it, but they never could find it ; and instead of a solid and effectual Good, they have enjoy'd nothing but the empty Image of Fantastical Virtue.

Our instinct makes us find we must seek our Happiness in our selves ; our Passions prompt us exteriorly, even though no Objects offer'd themselves to excite them ; outward Objects tempt us of themselves, and allure us, even though we did not think of it. So that Philosophers may say as long as they please, Look into your selves, you will there find your Happiness ; they will not be believ'd ; and those that do believe them, are the emptiest and greatest Fools : For what is there more Vain and Ridiculous, than what is propos'd by the Stoicks, and more false then all their Reasonings ?

They conclude, One may do that at all times, that one can do at some times ; and that because the desire of Glory makes some that enjoy it, do some things well, others may do so likewise ; these are Feverish Fits that health cannot imitate.

2. \* The inward contests of Reason against the Passions, has caused, that those who desir'd Peace, broke into divers Sects : Some would renounce all Passions, and become Gods ; others would renounce Reason, and become Beasts ; but they could not neither one nor the other ; and Reason continues still, and accuseth the meanness and injustice of the Passions, and disturbs the Repose of those which abandon themselves

themselves to them; and the Passions are always vigorous, even in those that pretend to renounce them. Behold here what Man of himself is able to do by his own strength, in regard of Truth and Felicity. We have a weakness to prove that that is invincible against the *Dogmatists*; we have an Idea of Truth, invincible against the *Pyrronians*. We thirst to know Truth, and find nothing but uncertainty in our selves; we seek for Happiness, and find nothing but Misery; we cannot but desire and wish for Truth and Happiness, and are incapable of Truth and Happiness. This desire is left to us, as well to punish us, as to let us know from whence we are fallen.

3. \* If Man be not made for God, wherefore is not he happy but in God? wherefore is he so contrary to God?

4. \* Man cannot tell where to fix himself; he is certainly gone astray, and finds in himself some remains of a happy State from whence he is fallen, and which he cannot recover; he seeks for it every where with great sorrow and without Success, in impenetrable darkness. This is the Spring of Controversies amongst Philosophers, some of which have undertaken to restore fallen Man, by shewing his Greatness; others to humble him, by representing his Miseries. What is most strange of all, is, that each Party make use of one anothers Reasons to establish their Opinion: For Mans Misery is concluded from his Greatness, and his Greatness from his Misery; so that some have so much the better prov'd his Misery, as they have seen Proofs of his Greatness; and the others have concluded his Greatness with so much the more evidence, as they

§. XXII. they have ſeen his Miſery it ſelf prov'd. All that ſome have ſaid to ſhew his Greatneſs, has only ſerved for Arguments to the others to conclude his Miſery, becauſe from the higher State one is fallen, ſo much the more miſerable it renders ones Condition ; and ſo the others on the contrary. They are riſen up one above another by a Circle without end ; it being certain, that as Men attain to have more knowledg, they diſcover in Man more and more his Miſery, and his Greatneſs. In a word, Man knows he is Miſerable ; then he is Miſerable becauſe he knows it ; but it is very great, becauſe he knows that he is miſerable.

What a Chimera then is Man ? What a Novelty ? What a Chaos ? What a Subject of Contradiction ? Judg all things, weak Worm of the Earth, Depository of Truth ; Receptacle of Uncertainty ; the Glory and the Reſuſe of the Univerſe. If he boaſts, I'll humble him ; if he is humble, I'll Ipraiſe him, and will contradict him always, until he comprehends that he is a Monſter incomprehenſible.

### §. XXII.

#### *General knowledg of Man.*

**T**He firſt thing preſents it ſelf to a Man when he looks about him, is his Body, that is to ſay, a certain portion of Matter that is his own ; but to comprehend what it is, he muſt compare it to all things that are above him, and all things that are under him, the better to know his juſt Limits.

Let him not stay in looking on the simple Objects that do encompass him: Let him contemplate Nature intirely in its full Beauty and Majesty: Let him contemplate the bright Planet, put as an Eternal Lamp to enlighten the whole Universe: Let him look on the Earth but as a prick of a Pin, in comparison of the vast compass this Star doth describe; and let him admire that this vast Circuit it self is but a very small prick in comparison of that which the Stars that move in the Firmament do compass: And if our Sight stop there, let our Imagination proceed farther. It will be wearied sooner then Nature will want Matter to supply us with; all that we behold hear in the World, is but a dark essay in the ample bosom of Nature. No Idea can approach the vastness of its distances. We may as long as we please fill our Conceptions, we only conceive but Atoms, in respect of the reality of things. It is an infinite Sphere, whose Center is every where, and Circumference no where. To conclude, it is one of the greatest visible Characters of the Almighty Power of God, let our Imagination lose it self in this Contemplation.

When a Man is come to himself, let him consider what he is in comparison of what there is: Let him look on himself as a thing lost in this crooked corner of Nature; and that as soon as this little Prison, wherein he finds himself lodg'd, appears to him, that is to say, the visible World, let him learn to put a right value upon the Earth, Cities, Kingdoms, and his own self.

What is a Man in the infinite? Who can comprehend him? But to present to him another

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ther prodigy no less wonderful, let him seek the smallest thing that he knows; for instance, let a Nit in the littleness of its Body, shew him other parts incomparably smaller, Legs with Joynts, Veins in these Legs, Blood in those Veins, Humors in this Blood, Drops in these Humours, Vapors in those Drops; and yet dividing these last things, let him tire his Strength and Conceptions, and that the last Object whereto he can attain, be that of our Discourse; he will think, it may be, that is the extream littleness of Nature. I will yet therein shew him a new Abyss. I will not only describe to him the visible World, but also what he is capable to conceive of the immensity of Nature, in the compass of this imperceptible atom. Let him look on an infinite number of Worlds, every one of which having their Sun, Planets, Earth, in the same Proportion the visible World has; in the World of Animals, and even of Nits; wherein he will find what the former had shewn, finding also in the others the same thing, without end or repose. Let him be lost in these Wonders, which are as surprizing for their littleness, as the others are for their greatness; for who can but admire, that our Body, that but now was not perceivable in the World, which it self also was scarce visible in the midst of all; should now be a *Coloss*, a World, or rather all, in respect of the extream littleness which one may discover.

Whoever looks on himself in this manner, doubtless will be amas'd to see himself, as it were, suspended in the Mass Nature has given him, betwixt these two Abysses, of Infinite, and Nothing, from which he is equally distant: He  
will



will tremble at the sight of these Wonders, and I believe his Curiosity turning into Admiration, he will be more inclin'd to contemplate them in silence, than to inquire into them with Presumption.

For, to conclude, What is Man in Nature? a Nothing, in respect of that which is Infinite; an All, in respect of Nothing, a Middle betwixt Nothing and All: He is infinitely distant from the two extreams; and his Being is no less distant from the Nothing whence he was taken, then from the Infinite wherein he is swallow'd up.

His Understanding keeps the same degree in the order of intelligible things, as his Body does in the distance of Nature; and all it can do, is to discern some appearance of the medium of things, in a perpetual despair of not knowing neither the Beginning nor End. All things come from nothing, and tend to Infinity. Who can comprehend these Wonders! The Author of these Miracles understands them, no body else can.

This State that holds the middle betwixt two extreams, is to be found in all our Faculties.

Our Senses do not discern any extream; too much noise makes us deaf; too much light dazzles us; too great and too little distance hinder the sight; too much brevity and too much tediousness spoil a Discourse; too much Pleasure is troublesom; too much noise disquiets us: We are not sensible of extream heat nor of extream cold; the Qualities that are excessive, are Enemies, and not sensible to us: We are not any longer sensible of them, we suffer them: Too much Youth and too much Age, hinder

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the Judgment ; too much or too little Food disturbs our business ; too much and too little Instruction make it brutish. Things in extreams signifie nothing at all to us ; and we are as nothing to them ; we either miss them, or they us.

This is our true State : It is what confines our Knowledge within certain limits, beyond which we do not pass ; incapable of knowing all, or of being absolutely ignorant of all. We are in a vast medium, always uncertain, and floating betwixt ignorance and knowledge ; and if we think to go forwards, we grow giddy and loose our hold, it slips away and is gone eternally, nothing can stay it. This is our Condition by Nature, and yet very contrary to our Inclination. We burn with a desire to know all things, and to build a Tower that may reach to Heaven, but our whole building doth crack, and the Earth opens and swallows all up.

§. XXIII.

*The greatness of Man.*

1. **I** Can think of a Man not having Feet nor Hands ; I can also think of him as having no Head, if experience did not teach me that 'tis thereby he thinks. It is thinking that makes the being of Man, without which he cannot well be conceiv'd aright.

2. \* What is it that feels Pleasure in us ? Is it the Hand ? Is it the Arm ? Is it the Flesh ? Is it the Blood ? It will be found 'tis something that is immaterial.

3. \* Man is so great, that his greatness appears  
even

even in that he knows himself to be miserable. A Tree don't know it self to be miserable. It is true, 'tis to be miserable, to know ones self to be miserable; but it is also to be Great, to know that one is Miserable; thus you see all his Miseries, do prove his Greatness.

These are Miseries of a great Lord, Miseries of a deposed King.

4. \* Who is it that finds himself miserable for not being a King, but only him that is deposed. Shall one think *Paulus Emilius* miserable because he is no longer Consul, on the contrary every body found he was happy to have been so, because his Condition not did require that he should abide so always. But *Persens* was known to be so unfortunate for not being King, because it was his quality to be so, that it was wonder'd how he could live otherwise. Who is it that thinks himself miserable for having but one Mouth? And who is it but would be unhappy to have but one Eye? It may be one never thought of being troubled for not having three Eyes; but one may be much troubled for having but one.

5. \* We have so great an Idea of the Soul of Man, that we can't brook being despised, and not to be thought to have a Soul; and all the Felicity of Man consists in the esteem of the Soul.

If then, on the one hand, this false Glory Men seek after, is a great mark of their Misery and mean State, it is also of their Excellency; for whatever Possessions he has in the World, whatever health and essential Pleasures he enjoys, he is not contented, if he be not in the esteem of Men; he puts such a value upon the

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Sense of Men, that how Rich soever he be in the World, he thinks himself unfortunate if he has not also a reasonable place in the good Opinion of Men. It is the most pleasing thing in the World, nothing can divert him from this Desire, and it is the Character the most imprinted in the Heart of Man ; even so far, that those that most of all despise Man, and equal him to Beasts, yet would fain be admir'd themselves by their own Sentiments ; their Nature which surpasses their Reason, convincing them more strongly of the Greatness of Man, than Reason does convince them of their meanness.

6. \* Man is but a Reed, the weakest thing in Nature, but he is a thinking Reed : It is needless that the whole Universe should Arm it self to destroy him, a Vapor, a drop of Water, is enough to kill him. But if the Universe should crush him, yet Man were more Noble than that which kills him, because he knows he dyes, and the Universe is not sensible of the Victory it has over him.

So that all our dignity consists in thinking. It is from this we must value our selves, not from space and duration : Let us then strive to think well, this is the Principle of true Morality.

7. \* It is dangerous to shew unto Man how much he resembles the Beasts, without shewing him also his Greatness : It is also dangerous too much to shew him his Greatness, without shewing him his Meanness : It is also yet more dangerous to let him be ignorant of one or the other ; but it is very fit to represent both to him.

8. \* Let

8. \* Let a Man then think of himself as he ought; let him love himself, for there is something in him capable of improvement, but let him not hereupon indulge the Vanities of his Nature: Let him despise himself because this capacity is empty, but let him not despise his Natural capacity: Let him hate, let him love himself, there is in him a capacity to know the Truth, and to be happy; but he hath no stability, either constant or satisfactory. I would therefore encourage Men to desire to find it, to be free and disingag'd from Passions, to follow it where it may be found; and knowing how much his Wisdom is blinded by Passions, I would that he hated his Concupiscence, which determines it of it self, that it might not blind him in making his choice, and that it might not stop his course when he has chose.

§. XXIV.

*Vanity of Man.*

I. **WE** are not contented with our Life and with our own being: We would live in the Fancy of others a kind of imaginary Life, and to that purpose we strive to make our selves appear. We continually strive to improve and preserve this imaginary Being, and neglect the real one. And if we have either Tranquility, Generosity, or Fidelity, we are impatient to have it seen, that so we may fasten these Virtues to our imaginary Being; we often choose to lose them from our selves, to fix them to it; and we willingly be-

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come Cowards to procure the Reputation of being Valiant; a great Sign of the nothingness of our very Being; and not to be satisfied with one without the other, and often to renounce one for the other; for who would not dye to preserve his Honour? such a one would be infamous.

2. \* The sweetness of Glory is so great, that fix it to what you will, yea even to Death it self, one loves it.

3. \* Pride does ballance all our Miseries, for either it hides them, or if it discovers them, it boasts in having them known.

4. \* Pride has such a Natural Possession of us in the midst of our Errors and Miseries, that we lose even our Lives with Joy, provided it be but spoke of.

5. \* Vanity has taken such firm hold in the heart of Man, that a Milk-maid, a Turn-spit, a Porter, doth boast, and would have some to admire them: Philosophers themselves would be admir'd; those that write against Glory, would willingly have the Glory to have writ well; those that read, would have the Glory to have read; and I that write this, it may be I have this desire, and it may be those who read it may have it also.

6. \* In despite of all the Miseries that oppress us, and that hold us by the Throat, we have an instinct that we can't suppress, that puffs us up.

7. \* We are so Presumptuous that we would fain be known by all the World, and it may be by those that shall succeed when we be dead and gone; and we are so vain, that the esteem of five or six Persons that are near about us, does amuse and satisfy us.

8. \* The

8. \* The thing that is most important of all to our Life, is the choice of a Trade : Chance governs this ; Custom makes Masons, Soldiers, Tylers, Tinkers ; He is an excellent Carpenter, says one ; and speaking of Soldiers, They are great Fools, will some say ; others, on the contrary, There's nothing like the Wars, all other Men are but Rascals : By often hearing these Trades prais'd in our Infancy, we make our choice, and despise all others ; for Naturally we love Virtue, and hate Imprudence ; these Discourses excite us ; one Sins not but in the application, and the force of Custom is so great, that some whole Countries are Masons, others are all Soldiers ; there's no question that Nature is not so uniform. It is Custom that forms and inclines Nature ; but sometimes also Nature prevails over it, and keeps Man within its instinct, in despite of all Custom good or bad.

9. \* Curiosity is but Vanity ; for the most part we desire to know only that we may discourse : One would never go to Sea not to say nothing of it, and for the bare Pleasure of seeing it, without the hope of discoursing of it to some or other afterwards.

10. \* We don't much value being known in Towns where we only pass along ; but if we make any residence, then we are of another Mind. What time is requisite ? a time proportion'd to our vain and weak continuance.

11. \* A little thing comforts us, because a little casts us down.

12. \* We never hold to the present : We anticipate the time to come, as being too slow, and as 'twere to hasten it ; we recal the time past to stay it, as being too swift : We are so imprudent

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dent that we err in the time which is not ours, and don't think of that little that we have; and are so vain, that we think of those times which are not, and let slip without any reflection that which we have; it is because commonly the present is burdenson to us: we hide it from our sight because it afflicts us, and if it pleaseth us, then we are troubled because it so soon passeth away: We strive to maintain it by that which is to come, and think to dispose the things that are not in our power, for the time which we are not certain we shall ever attain unto.

Let every body examin their thoughts, they shall still find them imploy'd about what is past or to come: we scarce ever think of the present, and if we do, it is only the better to take measures how to dispose of the time to come; the present time is never our chief scope. The past and present are our mean, the future is our chief object: So that we never live; and preparing our selves ever to be happy, it is certain we never shall be so, if we do not aspire to some other Happiness than what is to be enjoy'd in this Life.

13. \* Our imagination does so swell the time present, by making such continual Reflections on it, and does so much diminish Eternity for want of reflecting on it, that we make a meer Nothing of Eternity, and of Eternity Nothing. And all this is so firmly rooted in us, that all our Reason cannot hinder us from it.

14. \* *Cromwell* went about destroying all Christendom; the Royal Family was ruin'd, and his made great for ever, had it not been for a little Grain of Sand that lighted in his Uratory.

Rome



Rome also was near trembling under him ; but this little Gravel, that was nothing else where, lighting in this part, it occasion'd his Death, the fall of his Family, and the Kings Restoration.

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*Of the weakness of Man.*

1. **VV**Hat most of all surpriseth me, is, that all the World are not astonish'd at their own weakness ; one acts seriously, and every one follows his own Course, not because it is indeed good to follow it, it being the Fashion ; but as if every body did certainly know they had found where Reason and Justice was. Men find themselves deceiv'd every Moment, and by a ridiculous Humility, he thinks 'tis his fault, and not the fault of the Art ; Men always boast they have found. It is requisite there should still be store of these Men in the World, to shew that Men are capable of the most extravagant Opinions, seeing he is capable to think he is not in this Natural inevitableness, and that he is on the contrary naturally Wise.

2. \* The weakness of Mans Reason appears much more in those that have not the knowledge of it, then in those that have.

3. \* If one be too Young, one cannot judge aright ; if too Old, the same : If one thinks not enough, if one thinks too much, one grows giddy, and cannot find the Truth.

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If one considers ones Work as soon as ever 'tis done, one is too much conceited with it : If too long after, one cannot recollect it.

There is but just one indivisible point that is the true place of perceiving Pictures ; the others are too near, too far, too high, too low ; Perspective assigns place in the Art of Painting : But in Truth and Morality, who is it that can assign a place ?

4. \* This Mistress of Error, called Fancy and Opinion, is so much the greater cheat, as that 'tis not always the same ; for it would be an infallible Rule of Truth, if it were infallible of lying, but being for the most part false, it gives no mark of its quality, marking with the same Character things both true and false.

This boasting Authority, Enemy of Reason, that assumes to controul and domineer, to shew how far it governs all things, has establish'd a second Nature in Man : It esteems some Rich, some Poor, some Happy, some Miserable, some Wise, some Fools, and nothing troubles us more than to see it fills its followers with a satisfaction greater and fuller then Reason does hers : The High-minded, by imagination, pleasing themselves quite otherwise in themselves, then the Wise and Prudent can reasonably please themselves. They behold People disdain ; they dispute with confidence and heat, the others with fear and mistrust : And their confident Looks do oftentimes get them the Victory in the Opinion of the Hearers : So much favour the conceited Wise do get with such as are Judges of the like Nature. It cannot make Fools Wise, it makes them content, where-

as Reason on the other side, can only render her followers miserable; the one loads them with Praises, the other with Ignominy.

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Who gives Reputation? Who gives respect and veneration to Persons, to Works, to great Folks, but Opinion? How empty are all the Riches of the World without its Applause?

Opinion governs all things : It determines Beauty, Justice, and Happiness, which is all the World can afford. I would willingly see the *Italian Book*, whose Title I only know, which its self alone is worth many Books; *Della Opinione Regina del Mondo*. I subscribe to it without knowing it, excepting only the Evil, if there be any in it.

5. \* One scarce sees any thing just or unjust, but changes Quality, in changing Clymate. Three degrees of Elevation of the Pole, overturn the Laws : A Meridan decides all Controversie, or a few Years the Possession : Fundamental Laws do change : Law has its bounds : Pleasant Justice, that a River or Mountain does limit ; Truth on this side the *Pyrenean Hills*, Error on the other side.

6. \* The Art of subverting Kingdoms is to shake their establish'd Customs, in searching them to the bottom, therein to discover the defect of Justice and Authority. It is necessary, say some, to have recourse to the Primitive and Fundamental Laws of the Country, which an unjust Custom has abolish'd ; this is a sure way to ruin all. Nevertheless the People listen to these Discourses, they throw off the yolk as soon as they hear them ; and great Persons make advantage by their Ruin,  
and

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and by that of these curious inquirers into received Customs. But by a contrary omission, Men think to do by Justice any thing that is not without Example.

7. \* The greatest Philosopher in the World, let him but walk on a Plank, though larger than he usually walks upon, if there be a Precipice under him, though his Reason convinces him that he is safe, yet his Imagination would prevaricate. Many cannot support the thought of danger without sweating and turning pale. I will not instance in all the effects. Who don't know that there are some affrighted almost out of their Senses, at the sight of Cats, Rats, the cranching of Char-coal?

8. \* Will you not say that the Venerable Magistrate, whose Age imposeth silence and respect on all the People, that governs himself by sublime pure Reason, and judges things by their Nature, without sticking at vain Circumstances, which only influence the Imaginations of the weak? See him enter into the place where he is to do Justice; See him there ready to give Audience with exemplary Gravity. Let the Advocate appear, if Nature has given him a hoarse Voice, and some odd Features and Looks; that his Barber has not well trimm'd him, or if by chance he be not exactly drest, I dare lay a Wager the Judg loses his Gravity.

9. \* The Mind of the greatest Man in the World, is not so steady but that he is subject to be troubled with the least noise that is made about him: Less then the noise of a Cannon-shot is enough to affright him; the noise of a Pully will disturb him: Do not wonder

der if he don't discourse well at present, a Fly buzzes at his Ears; that's sufficient to make him incapable of good Counsel. If you will that he should find the Truth, drive away that Insect that holds his Reason in suspense, and troubles this great Oracle that Governs Cities and Kingdoms.

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10. \* The Will is one of the Principal Organs of Belief; not that it forms the Belief, but because things appear true or false, according to the Face one sees them with. The Will that pleaseth it self with one thing more than another, diverts the Understanding from considering the Qualities of those things it loves not: and so the Understanding complying with the Will, is pleas'd in looking on that it loves, and judging by what it sees, it insensibly directs its Belief according to the inclination of the Will.

11. \* We have another Principle of Error, and that is Sickneses; they spoil our Reason and Judgment, and if great Sickneses do visibly alter us, I make no doubt but lesser make like impressions in proportion.

Self-interest is also a wonderful instrument, that pleasantly puts out our own Eyes. Love or hatred do divert Justice: When an Advocate is well paid before-hand, it makes him find the Cause he Pleads much more Just. But by another strange humor of the Mind of Man, I have known those that, not to be guilty of this Crime, have been the most unjust that could be on the other extrem. The sure way to lose a Cause, were it never so Just, was to recommend it by a near Relation.

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12. \* Imagination many times swells up the smallest objects by a fantastical esteem, so far, as even to fill our Soul; and by a bold insolence, it also lessens the greatest things, even to our measure.

13. \* Justice and Truth are two such nice things, that our Faculties are too dull to touch them exactly; if they do, they blunt the Edge, and flutter round about it, inclining to wrong rather than right.

14. \* Old impressions are not capable alone to abuse us; the charms of Novelty have the same power; from thence proceed all the disputes of Men, that tax each other, either in following the false impressions of their Infancy, or rashly to take up new ones.

Who is it that holds the medium? Let him appear, and prove it. There is no Principle how natural soever it be, even from our very Infancy, but is made to pass for a false impression, whether it be of Instruction or of Sense; because, say some, that from your Infancy you believ'd a Chest was empty when you see nothing in it, you thought vacuity possible; it is a strong Illusion of your Senses, strengthened by Custom, Art must rectifie it: Others say, on the contrary, because you were taught at School that there is no vacuity, they have spoil'd your common Sense, which knew it so plainly before you receiv'd this Evil impression, which you must rectifie by having recourse to your first Nature. Who is then deceiv'd, the Senses or Art?

15. \* All Mens care and study is to get Riches; and the Title by which they hold them, is in its Original nothing but the  
Fancy

Fancy of those that have made the Laws; neither have they any assurance of safely enjoying them, a thousand Accidents deprive them of them. It is the same of Learning, Sickneſs deprives us of it.

16. \* Man then is only a Subject full of Errors, which are not to be hid without Grace; nothing discovers Truth to him, every thing abuses him. The two Principles of Truth, Reason and the Senses, besides that many times they want ſincerity, they reciprocally abuse each other. The Senses abuse the Reason, by false appearances; and the same deluſion they bring, they receive of her again, it revenges it ſelf. The Paſſions of the Soul trouble the Senses, and gives them ſad impreſſions; they lye and ſtrive to deceive each other.

17. \* What are our Natural Principles, but our Principles of Cuſtom? In Children, thoſe they received from their Fathers, as hunting is in Beaſts. A different Cuſtom will give other Principles of Nature; this is found by experience: and if there are ſome that are not defaced by Cuſtom, there are alſo others of Cuſtom that are not defaced by Nature. This depends of the diſpoſition.

Fathers do fear leaſt the Natural Love of Children ſhould be defaced. What then, is this Nature ſubject to be blotted out? Cuſtom is a ſecond Nature, that deſtroys the former: Wherefore is not Cuſtom natural? I much fear that this Nature is it ſelf no more than a firſt Cuſtom as Cuſtom is a ſecond Nature.

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*Of the Misery of Man.*

1. **N**Othing is more capable to make us enter into the knowledge of the Misery of Man, than to consider the true cause of the continual agitation in which they spend their Life.

The Soul is sent into the Body to sojourn there, for a little time; it knows this but only a passage to an Eternal Journey, and that it has only the short time of Life to prepare for it. The necessities of Nature rob her of a great part of it, there remains but a very little part to her dispose: but this little part that's left does so incommode and strangely perplex her, that she only studies how to lose it. It is an insupportable burden to her to live with her self, and to think of her self; so that all her care is to forget her self, and to let slip this little time, which is so short and precious, without reflection, and in doing those things that hinder her from thinking of it.

This is the Spring of all the bustling Occupations of Men, and of all that which is called Divertisements or Pastimes; in which it is in effect the chief scope to let time slide away, without minding it, or rather without so much as minding our own selves, and to shun, in losing this part of Life, feeling the bitterness and inward grief that would necessarily attend that watchfulness we should have had over our selves during that time. The Soul finds nothing in it self that it can like; it sees nothing in it self



self but what makes it sad when it thinks of it : This is it which makes her look abroad, and to strive by the using of exterior things, to lose the remembrance of her true State; her Joy consists in this forgetfulness, and 'tis enough to make her miserable, to oblige her to look upon her self, and to be with her self.

Men are warned, even from their Infancy, to be careful of their Honour, of their Riches, and even of the Riches and Honour of Parents, and Friends : They are baited at to learn Languages, Exercises, Arts and Sciences: They have the charge of Business; they are made to understand that they can't be happy, if they do not so order matters, that by their industry and care, they do not so secure their Fortune and Honour, also that of their Friends, that if any of these things be wanting, they will be miserable; so that they give them Offices, and Employments that harras them from their Infancy. You will say, This is a strange way of making them happy. What more can one do to render them miserable? Do you ask what one may do? Why, do but only take away all these things, for then they would see and think of themselves, and it is this they cannot endure. And so 'tis, after they have toil'd in so many businesses, if they have any little respite, they strive to spend it in some Divertisements that wholly take them up, and steal them from themselves.

Therefore when I set upon the consideration of the sundry Agitations of Men, the Pains and Perils they expose themselves unto at Court, at the Wars, in the pursuit of their Ambitious Pretensions, from whence arise so

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many Quarrels, Passions, and wicked and dangerous Enterprises, I have often said, that all the Misfortune of Men proceeds from their not knowing how to keep themselves quiet in their Chamber. A Man that has Means sufficient to live, if he knew how to keep at home, would not go abroad to Sea, nor to a Siege; and if one sought only enough to live, one should not much need such dangerous Occupations.

But when I more narrowly consider'd, I found that this aversion Men have to rest, and of entring into themselves, proceeds from a very effective cause; that is, from the natural Misfortune of our weak and mortal Condition, which is so miserable, that nothing can comfort us, when nothing hinders us of thinking of it, and that we see none but our own selves.

I speak only of such that look on themselves without any interest in Religion; for 'tis most certain, that 'tis one of the Wonders of Christian Religion, to reconcile Man to himself, in reconciling him to God, in making him look on himself with any Comfort, and to make Retirement and Rest more agreeable to some, than the agitation and company of Men. It is not in staying Man in himself, that it produceth these wonderful effects; it is in carrying him to God, and in supporting him in the thoughts of his Miseries, by the hopes of another Life, which shall wholly free him from them.

But as for such who act only by the instinct they find in themselves and in their Nature, it is impossible they should subsist in this Rest, that gives them leisure to consider of it, and not to  
see

see themselves presently assaulted with regret and sadness : Man that loves himself, hates nothing more then to be alone with himself ; he seeks only himself and yet shuns nothing more than himself, because when he sees himself, he sees not himself, such as he would be, and finds in himself whole heaps of unavoidable Miseries, and an emptiness of real good things, which he is unable to fill up.

Let Men chuse what Condition they will, and lay in store all the goods and satisfactions that may seem to satisfy any Man ; If he that is in this State, be without imployment, or any Divertisement, and that one lets him make reflection upon what he is, all this languishing Felicity will not support him ; he will of necessity fall into tormenting apprehensions of the time to come ; and if he be not some other ways diverted, then he is unavoidably Miserable.

The Royal Dignity, is it not sufficiently great of it self to render him happy that enjoys it, by the sole considering what he is ? What, must he yet be diverted from this Thought, as the commoner sort of Men ? I see it is to make a Man Happy, to divert him from the sight of his domestick Troubles, by filling his Mind with the Thoughts of dancing well. But would it be the same to a King ? And would he be happier in following these vain amusements, then in considering his Greatness ? What more pleasing Object can one offer to his Mind ? Would it not interrupt his Joy, to trouble his Thoughts about ordering his Steps, to keep time with the Musick, or in compleatly ordering a Ball, instead of letting him in rest and

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quiet, enjoy the Pleasure of Contemplating the Majestical Glory wherewith he is invested? Let this be put to the Tryal; let a King be left all alone, without any satisfaction of the Senses, without any care in the Mind, without Company, to think of himself all at leisure, and it will be found, that a King that sees himself, is a Man full of Miseries, and one that feels them as well as any other common Person. Also this is very carefully avoided, and there never fails to have near the Persons of Kings, a great many that continually watch, to make Divertisements succeed after Business, and observe all their leisure time; to supply them with Pleasures and Pastimes, that there might be none of their time vacant. That is to say, that they are compass'd round with Persons that are wonderfully careful that the King should not be alone, and in a Condition to think of himself, knowing very well, that he would be Miserable, all King as he is, if he should. And indeed the Principal thing that supports Men in great Employments, which in themselves are so painful, is, that they are perpetually hinder'd from thinking of themselves.

Observe it well: What else is't to be an Intendant, Chancellor, or President, but to have a great number of People about one, that come from all Parts, so as not to let them enjoy one hour of the Day to think of themselves? And when they come out of favour, and that they are dismiss'd, and sent to their Country House, where they have no want of Riches, nor Attendants to serve them in need, nevertheless they are Miserable, because there is no longer any that come to hinder them from thinking of themselves.

Hence

Hence it is, that so many delight themselves at Play, in Hunting, and other Divertisements, that take up all their Thoughts; it is not that there is any real Happiness in what may be acquir'd by means of these Divertisements; nor that 'tis imagin'd that true Happiness is in the Money gain'd at Play, or in the Game that is hunted; one would not accept it if it were offer'd. It is not this soft and easie use, that would let us think of our miserable Condition, that one seeks after; but 'tis the noise that diverts us from thinking of it, which is most grateful.

Hence it is Men so much love the noise and bustle of the World; that Imprisonment is esteem'd such a great Affliction, and that there are so few Persons capable of enduring Solitude.

See then all that Men could invent to make themselves Happy, and those that amuse themselves only to shew the Vanity and Meanness of the Divertisements of Men, do indeed know some part of their Miseries; for it is one great part to be able to find any Pleasure in things so mean and contemptible; but they do not know the very ground, that even renders these Miseries necessary to them, so far they are from being healed from this inward and natural Misery, that consists in not suffering us to take a view of our own selves. The Hare they bought could not hinder them from this sight, but hunting could hinder them; so when they are reproached, that what they seek after with so much earnestness cannot satisfy them, that there is nothing more vain and mean, would they answer as they ought, if they seriously

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thought of it, they would think so too. But they will say at the same time, they therein only seek a violent and impetuous Employment that may hinder them from beholding themselves, and that 'tis to that end they propose to find some pleasing Object, that may charm and wholly take up their Thoughts. But they do not answer so, because they do not know themselves. A Gentleman does verily think there is something Great and Noble in Hunting; hee'l say, 'tis a Royal Divertisement. It is the same of other things wherein most Men are exercis'd: One imagins there is something that is Real and Solid in the Objects themselves: One fancies that if they could but attain such an Office, one would afterwards sit down satisfi'd; and one don't feel the insatiable Nature of Covetousness; one thinks sincerely to find Rest, and one finds in effect nothing but Trouble.

Men have a secret instinct that inclines them to seek Divertisements and outward Pleasures, which proceeds from the continual Sense of their Misery. And they feel another secret Instinct that remains from the Greatness of their first Nature, that makes them know that Happiness consists only in Rest. And of these two contrary Instincts, there is form'd in them a confus'd Project, that hides it self from their sight in the bottom of the Heart, that makes them aim at Rest by Trouble, and always to flatter themselves that the satisfaction they want will come, if by surmounting some Difficulties lye in their way, they may then open the Door that will admit them into Rest.

And

And thus their whole Life passeth away : Rest is sought for in struggling with some oppositions, and if they are surmounted, Rest it self becomes insupportable ; for one thinks either of the Evils present, or of those wherewith we are threatned ; and if one should see ones self in safety on all sides, weariness of its own Authority would nevertheless arise out of the Heart, where it is naturally rooted, and would with its Poyson overspread the whole Soul.

Therefore when *Cineas* said to *Pyrrhus* (who promis'd himself to enjoy his Pleasures with his Friends, when he had conquer'd a good part of the World) that he would do better to advance his own Happiness, in enjoying that Rest presently, without going to seek it by so many Troubles; he gave him a Counsel that was attended with great Difficulties, and that was not much more reasonable than the design of this young Gallant: Both the one and the other supposed Man could satisfie himself with himself and his present Possessions, without filling the vacuity of his Heart with imaginary hopes, which is false. *Pyrrhus* could not be happy, neither before nor after having Conquer'd the World : And it may be the sensual Life his Minister advis'd him unto, was less able to content him, than the agitation of such great Wars, and so many Voyages as he designed.

It ought to be granted then, that Man is so miserable, that he would be weary, even without any exteriour cause of trouble, by the very State of his natural Condition ; and he is also therewith so Vain and Foolish, that being fill'd with a thousand essential causes of Sadness, the  
least

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least trifle will serve to divert him. So that to consider him aright, he is more to be pity'd, in that he is to be diverted with such frivolous and mean things, than that he afflicts himself with his real Miseries; and his Divertisements are infinitely more unreasonable than his Trouble.

2. \* How comes it to pass, that the Man that lately has lost his only Son, and who but this Morning was troubled with Law-Suits and Quarrels, don't so much as think of it now? Make no wonder of this; he is wholly taken up to see what way a Stag will run, that his Dogs have hunted six Hours. There needs no more for a Man, let him be never so sad: If one can but prevail with him to enter into some Divertisement, he is Happy during the time; but 'tis a false and imaginary Happiness, which proceeds not from the possession of any solid or real Good, but from giddiness of Mind, that makes him forget the remembrance of his true Miseries, to fasten him to mean and ridiculous Objects, unworthy of his Care, much less of his Love. It is the Joy of a Sick and Frensic Man, that proceeds not from the health of his Soul, but from his Extravagance: It is a Joy of Folly and Delusion; for 'tis strange to consider what things are pleasing to Men in Plays and Divertisements. It's true, that occupying the Mind, they turn them from thinking of their Misery, that's true: But they do not occupy them, but because the Mind does therein fancy an imaginary Object of Passion, whereunto it fastens it self.

What think you is the Object of those that play at Tennis with so much earnestness and activity



activity of Body? It is nothing else but to boast next day with their Friends, that they play'd better then another; this is the height of their great industry. So others sweat in their Closets, to let the Learned see, they have resolv'd a Question in *Algebra* that was never done before. And so many others there be who expose themselves to the greatest dangers, to boast afterwards of some place they had taken, no less ridiculous in my Opinion than the others. And to conclude, others weary themselves in observing all these things, not to improve their Knowledg, but only to shew that they know the Vanity of them; and I take these to be the greatest Fools of the whole Band, because they are so willingly, whereas it may be thought of the others, that they would not be so, if they had this knowledg.

3. \* Such a Man passes away his Life without Trouble, playing every day some small matter; he would be made miserable in giving him every Morning the Money he might gain every day, upon condition he should not play; probably it might be said, 'tis the Pleasure of playing he looks for, and not the desire of gain. But let him play for nothing, he will not be so eager, and will soon be tired. It is not then Pastime alone he looks for; and a languishing amusement without some concernedness will weary him; he must fret and be angry with himself, in imagining he should be Happy in wining that which he would not others should give him upon condition he should not play; and that he should form an Object of Passion, that should excite his

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his Desire, his Anger, his Fear, and his hope.

So that Divertisements that make up the Happiness of Men, are not only mean, but they are also false and deceitful: That is, they have Fancies and Illusions for their Objects, which would not be able to occupy the Minds of Men, had they not lost the favour and taste of true Happiness, and if it were not fill'd up with Meanness, Vanity, Pride, and an infinite number of other Vices: And they do not afford us any comfort in our Miseries, but in procuring us a more real and effective Misery; for it is what doth more effectively hinder us of thinking of our selves, and that makes us insensibly lose our time: If 'twere not for it, we should be weary, and this weariness would incline us to seek some more solid means to get out of it. But Divertisements cheat us, amuse us, and unawares makes us be surpriz'd by Death.

4. \* Men not being able to shun Death, Misery, Ignorance, have bethought themselves of becoming happy, by never thinking of these things: It is all they could invent to comfort themselves against so many Evils; but 'tis but a miserable consolation, because it don't reach so far as to cure the Sore, but to hide it only for a little time, and by hiding it, makes one neglect to get it truly healed: So that by a strange subversion of the Nature of Man, he finds Weariness, which is the most sensible Evil to him, is in some sort his greatest Good, because it may contribute more than any thing else in making him seek his true cure; and that Play, which he looks upon as his  
chiefest

chiefest Good, is indeed his greatest Evil, because it hinders him more than any thing to seek the Remedy of his Miseries; both the one and the other is an evident Proof of the Misery and Corruption of Man, and in the same time of his Grandeur; because Man is not wearied with all things, and don't seek these various Occupations, but because he hath the Idea of the Happiness he has lost, the which not finding in himself, he in vain seeks it in outward things, without ever being able to content himself, because it is not to be had in us, nor in the Creatures, but in God only.

## §. XXVII.

*Of Miracles.*

1. **V**VE must judg of Doctrine by Miracles, we must judg of Miracles by Doctrine: The Doctrine discerns the Miracles, and the Miracles discern the Doctrine; all this is true, but this doth not contradict each other.

2. \* There are Miracles that are certain Proofs of the Truth; and there are some that are not certain Proofs of the Truth; there must be some Mark to distinguish and to know them, otherwise they would be of no use; now they are not unuseful, and on the contrary, they are Foundations.

The Rule then that is given us must be such, as that it must not destroy the Proof that true Miracles give of the Truth, which is the chief end of Miracles.

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3. \* Were there no Miracles joyn'd to Error, there would be Certainty; were there no Rule for discerning them, Miracles would not be necessary, and there would be no Reason to believe.

Deut. 13.  
2, 3, and  
Mar. 9. 38.

*Moses* gave one, but 'twas when the Miracle induced to Idolatry; and *Jesus Christ* one: *Him*, saith he, *that doth Miracles in my Name, cannot easily speak evil of Me.* Whence it follows, that whosoever declares himself openly against *Jesus Christ*, cannot work Miracles in his Name. If he does any, 'tis not in the Name of *Jesus Christ*, and should not be regarded. See here the occasions of Exclusion of the belief of Miracles marked; there need no other Marks of exclusion be instanc'd, when they turn you from God in the Old Testament, when from *Jesus Christ* in the New Testament.

When therefore you see a Miracle, one must submit, or have very great evidences against it: One must see if him that works it denies God or *Jesus Christ*.

4. \* That Religion is false, that in its Faith doth not Adore one God, as Author of all things, and that in their Morals do not love only God.

Any Religion that loves not *Jesus Christ*, is notoriously false; and Miracles cannot any way be profitable to it.

5. \* The Jews had a Doctrine of God, as we have one of *Jesus Christ*, it was confirm'd by Miracles, and were forbidden to believe any that wrought Miracles, and taught any Doctrine contrary to it; also they were commanded to have Recourse to the High-Priests, and to obey them; so that it appears, that the

Reasons

Reasons that we have to refuse believing those that do Miracles, they had the same in regard of Jesus Christ and his Apostles.

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Nevertheless it is certain they were very guilty, for refusing to believe them for their Miracles, because Jesus Christ saith, they had not been guilty if they had not seen his Miracles; *Si opera non fecissent in eis quæ nemo alius fecit, peccatum non haberent.*

Joh. 15.  
24.

It follows then, that he judged his Miracles were assured Proofs of what he taught, and that the Jews were obliged to believe him. And indeed it was the Miracles that render'd the Jews guilty of unbelief; for the Proofs that could be taken from the Scriptures during the Life of Jesus Christ, would not have been sufficiently clear; for instance, we find *Moses* said, That a Prophet should arise; but that was not enough to prove Jesus Christ was that Prophet, and that was the Question; these passages did shew that he might be the Messias, and that, with his Miracles, were sufficient to prove that he was so effectively.

6. \* Prophecies alone could not prove Jesus Christ during his Life; and so one had not been culpable for not believing in him before his Death, had not the Miracles put all out of doubt; therefore Miracles do suffice, when one finds the Doctrine is not contrary, and one ought to acquiesce.

7. \* Jesus Christ proved he was the Messias, in verifying his Doctrine, and Mission, rather by his Miracles, than by the Scripture and the Prophets.

It was by Miracles that *Nicodemus* confessed his Doctrine was of God; *Scimus quia à Deo venisti,*

Joh. 3. 21.

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*venisti, Magister ; nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo.* He don't Judg of Miracles by the Doctrin, but of the Doctrin by Miracles.

So that if the Doctrin were doubtful, as that of Christ might be to *Nicodemus*, because it seem'd to destroy the Tradition of the Pharisees ; if there be Miracles clear and evident of the same side, the evidence of the Miracle must turn the Scale against what there may be of difficulty in the Doctrin, the which is grounded on this immutable Principle, That God cannot command an Error.

There is a reciprocal Duty betwixt God and Men. *Accuse me*, saith God, in *Isaiab* ; *What should I have done to my Vineyard, that I have not done ?*

Men are bound to God to receive the Religion he sends them ; God is bound to Men not to lead them into Error : Now they would be led into Error, if the workers of Miracles taught them a false Doctrin, that appeared not visibly false to the light of common Sense ; and that if one that had wrought greater, Miracles had not before given warning not to believe them.

If there had been a Schism in the Church, and that the *Arians*, for Example, who said they were grounded on the Scriptures as well as the Catholics, had wrought Miracles, and not the Catholics, one might have been led into Error ; for as a Man that teaches us the Secrets of God, is not to be believed upon his own Authority ; so a Man that for a mark of his Communication with God, raises the Dead, foretells things to come, removes Mountains, heals

heals the Sick; deserves to be believed, and one is to be blamed if one refuses to do it, unless he be contradicted by some other that works greater Miracles than him.

But is it not said, God tempts us? and so can he not tempt us by Miracles, that seem to lead us to Error?

There is a great deal of difference betwixt tempting and leading into Error; God tempts, but he does not lead into Error. Tempt, is to give occasions as do not impose a Necessity. Lead into Error, is to put a Man into the necessity to approve and embrace an Untruth: This God cannot do, yet 'tis what he would do, if he suffered, that in a doubtful question, he would permit Miracles to be wrought in favour of Error.

It ought be concluded from hence, that 'tis impossible that a Man, concealing his ill Doctrine, and discovering only that which is good, and saying he is conformable to God and the Church, should do Miracles insensibly to insinuate a subtil and false Doctrine; this cannot be, much less, that God, who knows the Heart, should do Miracles in behalf of such a Person as this.

8. \* There's a great deal of difference in being for Jesus Christ, and saying so; or of not being for Jesus Christ, and faining to be so; the former it may be may work Miracles, not the others; for 'tis evident the one act against the Truth, not the others; and so the Miracles are the clearer: Miracles then do distinguish in doubtful Cases betwixt the Jewish People and the Gentiles; Jews and Christians; Catholicks

and Hereticks; Calumniators and Calumnised; betwixt the three Crosses.

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It is what has been seen in all the Contests of Truth with Error, of *Abel* against *Cain*, of *Moses* against *Pharaoh's* Magicians, of *Elias* against the false Prophets, of *Jesus Christ* against the Pharisees, of *St. Paul* against *Barjesus*, of the Apostles against the Exorcists, of Christians against Infidels, of Catholicks against Hereticks. It is also what will be seen in the Combat betwixt *Ely* and *Enoch* against Anti-christ. The true do always work the greater Miracles.

It never happen'd in disputing for the true God, and the true Religion, but that if any Miracle was wrought for Error, but that there was also greater Miracles wrought in behalf of Truth.

By this Rule it is Evident the Jews were obliged to believe *Jesus Christ*; *Jesus Christ* was suspected by them; but his Miracles were infinitely clearer than the suspicions they could have of him; they ought then to have believed him.

9. \* In the days of *Jesus Christ* some believed in him, others did not, because of the Prophecies that said, the *Messias* was to be born in *Bethlehem*, whereas it was believ'd *Jesus Christ* was born in *Nazareth*. But they should have taken better heed, if he were not born in *Bethlehem*: For his Miracles being convincing, these pretended contradictions of his Doctrine, against the Scripture, and this obscurity, did not excuse, but blind them.

10. \* *Jesus Christ* gave sight to him that was born blind, and did many Miracles on the Sabbath-



Sabbath-day ; whereby he blinded the Pharisees, who said, that Miracles was to be judged by the Doctrine.

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But by the same Rule that one ought to believe Jesus Christ, one should not believe Antichrist ; Jesus Christ spoke neither against God nor against *Moses*. Antichrist, and the false Prophets foretold in both Testaments, shall speak openly against God and against Jesus Christ ; he that is a secret Enemy, God will not permit to work Miracles openly.

11. \* *Moses* Propheci'd of Jesus Christ, and commanded to hear him. Jesus Christ foretold of Antichrist, and forbid to follow him.

12. \* The Miracles of Jesus Christ are not foretold by Antichrist, but the Miracles of Antichrist are foretold by Jesus Christ. And so if Jesus Christ had not been the Messias, he would have led into Error ; but one cannot with Reason be led into it by the Miracles of Antichrist. Therefore it is the Miracles of Antichrist do no harm to those of Jesus Christ : So that when Jesus Christ foretold the Miracles of Antichrist, did he believe that he hinder'd the credit of his own Miracles ?

13. \* There is no Reason for believing Antichrist, but there is to believe Jesus Christ ; but there are Reasons for believing in Jesus Christ, that there are not for believing Antichrist.

14. \* Miracles serv'd for a Foundation, and shall serve for the continuation of the Church, until the coming of Antichrist, yea even to the end.

Therefore God to the end to continue this Proof to his Church, he either confounded false

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Miracles, or he foretold them; and both by one and the other, he rais'd himself above what is supernatural as to us, and has even lifted us up also. It will happen so hereafter, either God will not suffer false Miracles, or he will work greater: For Miracles have such a force, that there was a necessity God should give warning, heed should not be given to them, when they were against him, how clear soever it be there is a God, else they would have caused a suspicion.

Insomuch that those Passages in the 13<sup>th</sup>. Chapter of *Deuteronomy*, that forbid to hear or believe those that work Miracles, and such as shall turn away from serving God; and that of St. Mark 13. 21. *There shall arise false Christs, and false Prophets, that will work Signs, and great Wonders, even to deceive the very Elect if it were possible*; and other like passages, are so far from being against the Authority of Miracles, that nothing more confirms them. The cause we do not believe true Miracles, is want of Charity. You believe not, saith Jesus Christ to the Jews, *because you are not my Sheep*. What makes Men believe false ones, is want of Charity?

John. 10.  
26.  
2 Thes. 2.  
10, 11.

*Eo quod charitatem veritatis non receperunt ut salvi fierent, ideo mittet illis Deus operationem Erroris, ut credant mendacio.*

16. \* When I consider'd whence it is, so much credit is given to so many Quacks, that pretend they have infallible Remedies, even so far as Men put their Lives into their Hands, it seem'd to me the true cause is, that there be true Remedies, for it were impossible there should be so many false, and that so much credit should be given to them, if there were not

not true ones also. If they never had any, and that all Diseases were incurable, it is impossible Men could believe they could give any; and yet more unlike that so many should believe those that boasted that they had such Remedies. But as there has been many Remedies that have been found good by the Experience of Wise Men, Belief has got ground, because the thing cannot be deny'd in the Main; for there is particular effects that are true; the Common People, that can't distinguish which amongst these particular effects are true, do believe them all; in like manner, what occasions to believe so many false effects of the Moon, is, that there are some true, as the Ebbing and Flowing of the Sea.

So also it appears to me as evidently, that there are not so many false Miracles, false Revelations, Sorceries, &c. but because there are true also; nor so many false Religions, but because there is one True; for if there never had been any thing of all this, it's impossible Men could ever have imagin'd it, and much less that so many others should have believed it. But as there has been very great things true, and thereby have been believed by great Men, this impression has been the cause that almost all the World are become even ready to believe also false things. And so instead of concluding that there are no true Miracles, because there be false ones, it should be said on the contrary, that there are true Miracles, because there be so many false ones; and that there are no false ones but by this Reason, because there are true ones; and in like manner, that there are no false Religions, but because there is a True one;

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this proceeds from the Mind of Man, being inclin'd that way by the Truth, becomes thereby more pliable to receive Error.

17. \* It is said, Believe the Church ; but 'tis not said, Believe Miracles ; because the latter is Natural, and not the former ; the one had need of a Precept, not the other.

18. \* There are so few Persons to whom God appears by these extraordinary ways, that one should make good use of such occasions ; because it proceeds not from Nature, that hides it, but to excite our Faith to serve him with so much the more Zeal, as we know him with greater certainty. If God did continually discover himself to Men, it would be no thanks to believe ; and if he never discover'd himself, there would be but little Faith ; but he commonly hides himself, and discovers himself but seldom to those whom he would ingage in his Service. This strange secrecy wherein God keeps himself unseen to the Eyes of Men, should teach us sometimes to retire our selves also from the sight of Men, the better to contemplate his Majesty : He remain'd hid under the Veil of Nature, that hid him from us till the Incarnation ; and when 'twas requisite he should appear, he hid himself yet more, in covering himself with his Humanity ; he was much easier known when he was invisible, than when he became visible : And at last when he would accomplish the Promise he made to his Apostles to remain with Men till his last coming ; he chose to abide with them in the strangest and obscurest manner could be, to wit, under the Species of the Eucharist. It is this Sacrament St. John in the Revelation calls the  
*hidden*

*hidden Manna*; and I believe the Prophet *Esay* saw him in this manner, when he said, *Truly thou art a God that hidest thy self*; this is the greatest secresie he can be in. The Veil of Nature was search'd into by many Heathens, who, as *St. Paul* saith, *Confessed the invisible God, by visible Nature*. Many Christian Hereticks knew him through his Humanity, and Adored Jesus Christ, God and Man: But as for us, we should think our selves happy, in that God would enlighten us so far as to know him under the Species of Bread and Wine.

Unto these Considerations may be added the Mystery of the Spirit of God, also hidden in the Holy Scriptures; for there are two perfect Senses, the mystical and the literal; and the Jews held to the one, not so much as thinking there was another, and never thought of troubling themselves to find it: So also wicked Persons seeing natural effects, attribute them to Nature, never thinking there is another Author of them. The Jews seeing a perfect Man in Christ Jesus, never thought of seeking another Nature in him: *We did not think it was him*, saith *Esay*. So also Hereticks seeing the perfect appearance of Bread in the Eucharist, think not of seeking any other Substance: There is a Mystery hid under every thing; every thing is a Veil that covers God: Christians should acknowledg him in all things: Temporal Afflictions cover Eternal Rewards, whereunto they lead us: Temporal Pleasures cover Eternal Pains, which they do occasion. Let us Pray to God that he would make us know and serve him in all, and for all things, and let us give him Infinite Thanks, that having hid him-

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ſelf in ſo many things to others, he has mani-  
feſted himſelf in ſo many things, and in ſo  
many fundry ways to us.

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*Chriſtian Reflections.*

1. **T**He wicked, which ſuffer themſelves  
blindly to be led along by their Paſſi-  
ons, without knowing God, or taking any care  
to ſeek him, do by themſelves verifie the Fun-  
damental Faith that they oppoſe, which is, That  
the Nature of Man is in a State of Corruption.  
And the Jews, which ſo obſtinately oppoſe the  
Chriſtian Religion, do alſo confirm this other  
Foundation of the Faith they oppoſe, which  
is, That Jeſus Chriſt is the true Meſſias, and  
that he is come to Redeem Men, and free  
them from the Corruption and Miſery where-  
in they were; as well by the State wherein  
they are at this time, and which is found to be  
foretold by Propheſies, as by the very Pro-  
pheſies themſelves, which they precisely keep  
and preſerve, as undoubted Marks by which  
the Meſſias ſhould be diſtinguiſh'd and known.  
So that the Corruption of Man, and the Re-  
demption of Jeſus Chriſt, which are the two  
chief Truths that eſtabliſh Chriſtianity, is  
drawn from the prophane who live in an in-  
differency of Religion, and of the Jews, who  
are irreconcilable Enemies to it.

2. \* The Dignity of Man in his Innocence,  
conſiſted in his uſing and bearing rule over  
the Creatures; but now it conſiſts in withdraw-  
ing himſelf, and keeping himſelf humble and low  
in Heart.

3. \* Many

3. \* Many do Err, and so much the more dangerously, that they take a Truth to be the Principle of their Error; their fault is, not in believing an Error, but in following one Truth by excluding of another.

4. \* There are a great many Truths, both Moral and Divine, which seem repugnant and contrary, and nevertheless subsist in an admirable order.

The cause of all Heresies, is the exclusion of some of these Truths : And the Spring of all the Objections made against us by Hereticks, is the not knowing some of our Truths.

And for the most part it happens, that not apprehending the relation there may be betwixt two opposite Truths, thinking owning one of them, excludes the other; they hold to the one, and exclude the other.

The *Nestorians* would needs have two Persons in Jesus Christ, because there was two Natures in him : and the *Eutychians*, on the contrary, taught there was but one Nature, because there was but one Person. The Catholics are Orthodox, because they joyn both Truths together, of two Natures and one Person.

We believe the substance of Bread, being changed into the Body of our Lord Jesus Christ, makes him Really present in the Sacrament, this is one Truth. Another is, That this Sacrament also is a Figure of the Cross, and of Glory, and a Commemoration of both; this is the Catholick Faith, which comprehends these two Truths, which seem to be opposite to each other.

The Heresie of this time not conceiving that this Sacrament contains at once the Presence of Jesus

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Jesus Christ and his Figure, and that he is both a Sacrifice and the Commemoration of a Sacrifice, thinks one of these Truths can't be admitted without excluding the other.

For this Reason they hold that this Sacrament is Figurative, and therein they are not Hereticks. They think we exclude this Truth, and therefore 'tis they make so many Objections upon the passages of the Fathers that say it. To conclude, they deny the Real Presence, and therein they are Hereticks.

Therefore the readiest way to hinder Heresies, is to instruct all things that are true; and the surest way of refuting them, is to make them all manifest.

5. \* Grace and Nature will always be in the World; there will still be Pelagians and Catholics, because the first Birth produces the one, and the second Birth the other.

6. \* The Church doth merit with Jesus Christ, as being inseparable from him, the Conversion of all those which are not in the true Religion. And afterwards, 'tis these Converts that do succour the Mother which deliver'd them.

7. \* The Body can no more live without the Head, than the Head can without the Body; whoever separates from one or the other, is no longer of the Body, and belongs not to Jesus Christ; all kind of Virtue, Martyrdom, Fasting, and all manner of good Works, avail nothing out of the Church, and the Communion of the Head of the Church, which is the Pope.

8. \* It will be one of the Torments of the Damned, to see that they shall be condemned by their own Reason, whereby they pretended to condemn Christian Religion.

9. \* There



9. \* There is this of common betwixt the Life of the generality of Men, and of Saints; that they all aspire to Felicity, and they differ only in the Object wherein they place it; both one and the others call those their Enemies that hinder them from attaining to it.

10. \* We should judg of what is Good and Evil by the Will of God, which can be neither unjust nor ignorant; and not by our own Will, which is always full of Error and Malice.

11. \* Jesus Christ has in the Gospel given this Mark to know those that have true Faith; which is, that they shall speak with new Tongues; and indeed the renewing of the Thoughts and the Desires, doth cause that of the Discourse; for these new things which cannot be displeasing to God, as the Old Man cannot be pleasing to him, are different from the new things of the Earth, inasmuch as the new things of the World, how new soever they be, do soon decay; whereas this new Spirit, the longer it continues, is so much the more strengthened and renewed. *Our Old Man dieth, saith St. Paul, and we are renewed day by day; and we shall not be fully renew'd until we enter into Eternity, where we shall for ever sing the new Song, spoken of by David in the Psalms, that is to say, the new Song of the Spirit, proceeding from Love.*

12. \* When St. Peter and the Apostles abolished Circumcision, where there was any thing to be done against the Law of God, they consulted not the Prophets, but the descent of the Holy Ghost upon the Persons of those that were Circumcised; they judg'd it surer that God had approved

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approved those whom he had filled with his Spirit, than that heed should be given to the keeping the Law; they knew the end of the Law was but the receiving the Holy Ghost; and so seeing it was received without Circumcision, it was no longer necessary.

13. \* Two Laws may suffice to rule the whole Christian Republick, better than all the Politicks in the World, To Love God and our Neighbour.

14. \* Religion is proportion'd to all sorts of Men; the ordinary sort stop at the State and Establishment it is in; and this Religion is such, that its only Establishment is sufficient to prove the Truth of it. Others ascend to the Apostles; the most refin'd go farther, even to the beginning of the World: Angels see it yet plainer, and farther off; for they see it in God himself.

15. \* Those to whom God has given a feeling Sense of Religion in the Heart, are very happy and fully convinced; but as for those that have it not, we cannot procure it for them, but by Reasoning, until such time as God himself imprints it in their Hearts, without which Faith is not profitable to Salvation.

16. \* God, to reserve to himself the power of instructing us, and to shew us the difficulty of our unintelligible Being, has hid the Mystery of it so far from our sight, that we were incapable of attaining to it. So that 'tis not by the force of our Reason, but by the meer submitting of our Reason, that we can come rightly to understand our selves.

17. \* The Wicked, that make Profession of following Reason, had need be strangely fortify'd

fy'd with Reason. What is't they say? Don't we see, say they, Beasts live and dye as well as Men, and the Turks as well as Christians? They have their Ceremonies, their Prophets, their Doctors, their Saints, their Religious Orders, as well as we. Is this contrary to the Scripture? Don't it speak of all this? If you are indifferent of searching out the Truth, here's room enough, you may lye down in ease; but if you desire with all your Heart to know and find it, 'tis not enough to seek it by Halves, that may serve for a vain Question of Philosophy, but hear your All lyes at stake; nevertheless after a slight Reflection of this Nature, &c.

18. \* It is a horrible thing to find all one possesses to wast continually, and yet to set ones Heart upon it, without seeking if there be not something that is more permanent.

19. \* We should live otherwise in the World, according to these divers suppositions; if one could abide there still, if it be certain we shall not bide there long, and uncertain if it shall be one Hour, this last supposition is ours.

20. \* Let us imagin to see a great many Men in Chains, and all condemned to Death, some of which are daily executed in sight of the rest, those that remain see their own Condition in that of their Companions, and looking upon each other with sorrow, and without hope, expect when it will be their turn. This is the representation of the Condition of Men.

21. \* By the parts you should concern your self in seeking the Truth; for if you dye without seeking the true Good, you are ruin'd. But you will say, If he would that I should have ador'd him, he would have left me Marks of

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of his Will. So he has, but you neglect them ; seek them at least, they are well worth the labour.

22. \* Atheists should speak things very clear. Now one must be out of their right Senses to say the Soul is Mortal. I think it is not necessary to search into the bottom of *Copernicus* his Opinion, but it concerns our whole Life, to know if the Soul be Mortal or Immortal, or not.

23. \* The Prophecies, Miracles, and other Proofs of our Religion, are not of that kind as that one can say they are Geometrically convincing. But it shall serve my turn at present, that you will grant, that 'tis not against Reason to believe them. They have light and darkness, to enlighten some, and to darken others; but the light is such, that it surpasseth, or at least equals that which makes to the contrary ; so that 'tis not Reason that can make us not to follow it, and can be nothing else but the Malice and Lust of the Heart. There is light enough to condemn those that do not believe, and not enough to gain them, to the end it should appear that in those that follow it, it is Grace and not Reason that makes them follow it ; and that in those that shun it, it is Concupiscence, and not Reason that makes them shun it.

24. \* Who can chuse but admire and imbrace a Religion that knows to the bottom, that understands the more, by so much the more one is enlightned ? A Man that discovers Proofs of the Christian Religion, is like an Heir that finds the Deeds of his Estate. Will he say they are false, and will he neglect to examin them ?

26. \* There

26. \* There is two sorts of Persons, that know God, those whose Hearts are humbled, and that love Self-denial and Meanness, how much or how little Wisdom soever they have; or those that have Judgment enough to discern Truth, what opposition soever they have unto it.

27. \* The Wise Men amongst the Heathens that affirmed there was but one God, were persecuted; the Jews were hated, the Christians worse hated.

28. \* I do not see there is any greater difficulty to believe the Resurrection of the Dead, and the Birth of Christ of the Virgin, than that of the Creation. Is it a harder matter to reproduce a Man, than to make a Man? And if it had never been known what Generation was, would it be thought stranger that a Child should proceed from a Maid alone, then from a Man and a Maid.

29. \* There's a great difference betwixt Repose and Peace of Conscience; nothing should give Rest, but a sincere seeking of the Truth; and nothing can give Assurance but Truth.

30. \* There are two Truths of Faith equally constant; one wherein Man in the State of Creation, or in the State of Grace, is raised up above Nature, made like unto God, and partaker of the Divine Nature; the other, that in the State of Corruption and of Sin, he is fallen from this State, and become like to the Beasts. These two Propositions are both alike solid and certain. The Scripture plainly manifests this, when it saith, *Deliciæ meæ, esse cum filiis hominum. Effundam Spiritum meum super omnem carnem. Dii estis, &c.* and that it saith in other places: *Omnes caro fœnum.*

Prov. 8.  
Joel. 2.  
Psal. 81.  
Isa. 40.

Homo

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Ecclef. 3.  
18.

*Homo comparatus est jumentis insipientibus, & similis factus est illis. Dixi in corde meo de filiis hominum, ut probaret eos Deus, & ostenderet similes esse bestiis, &c.*

31. \* The Example of the generous Death of the *Lacedemonians* and others, signifies but very little to us; for what is all that to us? But the Death of Martyrs doth concern us, for they are our Members, we have a common Obligation with them, their Resolution may frame ours: there's no such thing in the Example of the Pagans, we have no relation to them; the Riches of a Stranger adds nothing to us, but that of a Father or a Husband doth.

32. \* We never part with any thing without regret. One don't feel any yolk, when we willingly follow them that lead us; but when we begin to resist, and to struggle, one suffers the more, the Yolk is the heavier, the Pain the more sensible; and this Yolk is our Body, which is not broke, but in Death. Our Saviour said that since the coming of *John Baptist*, that is to say, since his coming in every Believer, the Kingdom of Heaven suffereth violence, and the violent take it by force. Before one is touched, we have only the weight of Concupiscence that bends to the Earth. When God wakeneth, these two contrary Motions cause such a concussion, as God only can appease. But we can do all things, saith *St. Leo*, with him; without whom, we can do nothing: We must then resolve to suffer this War all our Life, for there is here no Peace. Jesus Christ came to bring the Sword and not Peace. Nevertheless it must be granted, that as the Scripture saith, the Wisdom of Man is Foolishness with God; so it may be said,

said, that this War that appears severe to Men, is Peace in the sight of God, for it is the Peace that Jesus Christ hath brought; however it shall not be compleat till the Body be destroyed; and 'tis this that makes Death be desired, yet nevertheless being content to live for his sake, who both suffered to die and live for us, and that can bestow better things upon us than we can desire or imagin, as Saint Paul speaks.

33. \* We must strive not to be troubled for any thing, and to take all that comes for the better. I believe 'tis a Duty, and one Sins in not doing so; for the reason why Sin is Sin, is only because it is contrary to the Will of God: And so the Essence of Sin consisting in having a Will opposite to that we know to be in God, it appears visible, that when he discovers his Will to us by the Events, it were a Sin not to comply therewith.

34. \* When Truth is forsaken and persecuted, it seems to be a time wherein the Service we yield to God in defending it, is the more pleasing to God. He will have us judg of Grace by Nature; and so he suffers us to consider, that as a Prince banish'd from his Country by his Subjects, has an extream love for those that continu'd faithful to him in the publick Revolt; so it would seem, God considers those with a particular kindness that defend the purity of Religion when it is openly opposed. But there is this difference betwixt the Kings of the Earth, and the King of Kings; that Princes don't make their Subjects faithful, but they find them so; whereas God always finds Men unfaithful without his Grace, and makes them faithful

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faithful when they are so. So that whereas Kings for the most part testifie their Obligation to those that continue in their Duty and Obedience, it on the contrary happens, that those that continue in the Service of God, are themselves infinitely beholden to him.

35. \* It is neither the austerities of Body, nor the agitations of the Mind, but the good motions of the Heart, that support the Pains of Body and Mind; for these two things are needful to sanctifie Pains and Pleasures. Saint Paul said, That those that will live Godly shall find many Tribulations; this should comfort those that feel them, seeing they are warn'd, the way to Heaven that they seek is full of them, they should rejoyce to find Marks that they are in the right way. But those Pains are never without Pleasure, and are never surmounted but with Pleasure; for as those that forsake God to turn to the World, do it only but because they find more sweetness in the Pleasures of the World then in those of Union with God, and that this conquering charm leads them, and making them repent of their first choice, makes them the *Devils Penitents*, as *Tertullian* speaks: So in like manner one would never forsake the Pleasures of the World to imbrace the Cross of Jesus Christ, if one did not find more pleasure in Disgrace, Poverty, Nakedness, and the reproach of Men, than in the pleasures of Sin. And so, as *Tertullian* speaks elsewhere, *It must not be thought a Christians Life is a Life of Sadness: One does not quit Pleasures, but change them for others that are far greater.* Pray continually, saith St. Paul, Give Thanks always, Rejoyce evermore. It is the Joy of ha-  
ving



ving found God, is the ground of the sorrow of having offended him, and of the whole change of our Life. Him that found a Treasure in a Field, is so glad according to Jesus Christ, that he sells all he has to purchase it. Worldlings have their sadness, but they have not this joy, which the World can neither give nor take away, saith Christ himself. The Blessed have this joy without any sorrow; and Christians have this Joy mixed with sadness, for having follow'd other Pleasures, and the fear of losing it by the inticement of those other Pleasures that continually tempt us. So that we ought continually to labour to preserve this fear, which may moderate our joy, and thereafter as one finds himself too much inclin'd towards the one, to bend towards the other, thereby to continue steady. Think of Good in the Days of Adversity, and think of Affliction in the Days of Rejoycing saith the Scriptures, until such time as the Promise of Jesus Christ be fulfill'd in accomplishing his Joy in us. Let us not then be wholly dejected with sorrow, and let us not think Piety consists only in bitterness without Consolation: True Piety, that is only to be found perfect in Heaven, is so full of Comforts, that it fills both the Entrance, the Progress, and the End. It is a Light so bright, that it shines upon all that is near it; if there be any sorrow mingled, especially at first, 'tis from us it proceeds, and not from Virtue; for it is not the effect of Piety that begins to be in us, but of the Impiety which remaineth in us: Let us take away the Impiety, and there will be Joy without any mixture. Let us not then lay the blame on Devotion, but

— on our selves, and seek for Comfort only by  
 §. correcting our selves.

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36. \* The time past should not trouble us, seeing it is only needful we should have true sorrow for our offences; the time to come should less trouble us, because that makes nothing at all to us, and it may be we shall not live to see it; the present is the only time that is ours, and which we should employ in the fear of God; it is therein our Thoughts should be chiefly imploy'd: Nevertheless Men are so lazy, that we scarce ever think of the time present, but of that we shall live in hereafter: So that we are ever about living in the time to come, and never live in the present. Our Saviour would not that our forecast should reach farther than the present Day; it is the bounds that he has set us, and appointed us to keep, both for our Health and Rest.

37. Sometimes Men rectifie themselves by seeing Evil; more than by Good Example, and 'tis good to accustom ones self to profit by Evil, seeing it is so common, whereas that which is Good is rare.

38. \* In the 13<sup>th</sup>. Chapter of St. *Mark*, Jesus Christ made a great Discourse to his Disciples of his last coming; and as all that befalls the Church, doth also happen to every particular Christian, it is certain this Chapter doth as well foretel the State of every Christian in particular, that in their Conversion destroy the Old Man in themselves, as the State of the whole Universe, which shall be destroy'd, to give place to a new Heaven and new Earth, as the Scripture speaks; the Prophecies therein contain'd of the destruction of the rejected Temple,

Temple, which represents the ruin of the Man of Sin, which is in every one of us, and of which it is said, there shall not one Stone be left upon another, shews there shall not be left any Passion of the Old Man. And those strange intestine Commotions do plainly foreshew the inward troubles those do feel, that give themselves up to God, than which there can be nothing more lively described, &c.

39. \* The Holy Spirit invisibly rests in the Relicks of those who are Dead in the Grace of God, even until he appears visibly again at the Resurrection; and this is it that renders the Relicks of Saints so worthy of Veneration. For God never abandons his Servants, no not even in the Sepulchres, where their Bodies, though dead to the Eyes of Men, are more alive in the sight of God, because they are free from Sin, whereas Sin abides in them still during this Life, at least the root of it; indeed the fruits of Sin are not always seen. And this unhappy Root which always subsists during Life, is the cause they deserve not so much Honour, but rather on the contrary to be hated; therefore it is, that Death is necessary, wholly to mortifie this wicked Root, and it is what makes it desirable.

40. \* The Elect do not know their Virtues, nor the Reprobates their Crimes. *Lord, will* Mat. 23. *the one and the other say, when saw we thee an hunger'd? &c.*

41. \* Jesus Christ refus'd the Testimony of Devils, and of those that were not called; but not of God, and of *John Baptist*.

42. \* In writing my Thought, sometimes I forget, but that makes me remember my weakness

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ness, which I am apt to forget every Minute; and this instructs me as much as the Thought I forgot, for I only strive to know my own Nothingness.

43. \* *Mountaign* is guilty of great Failures; his Works are full of unchast and filthy Words; this ought not to be; his Opinions of Murder, and wilful Death are horrible; he inspires a faint hope of Salvation, without fear or Repentance; his Book not being made to incline to Piety; he was not indeed obliged thereunto but one is always bound, not to divert any from it. Whatever may be said to excuse his too extravagant Opinions upon several things, one cannot in any manner excuse his Heathenish Opinions touching Death; for one must renounce all Piety, if one won't at least dye like a Christian; now he throughout his whole Book teaches to dye securely, and in ease.

44. \* What usually deceives us in comparing what's past heretofore in the Church, with what's seen at present, is, that commonly one looks upon St. *Athanasius*, St. *Thereseus*, and other Saints, as Crown'd with Glory; now that time has clear'd up things, it appears to be truly so. But at the time this great Saint was persecuted, he was a Man that was called *Athanasius*; and St. *Thereseus*, in her time, was a Religious Person like the rest. *Elias was a Man subject to like Passions as we are*, saith St. *James*, to disabuse Christians from this false Idea, that makes us reject the Examples of Saints, as disproportionable to our Condition: They were Saints, say we, 'tis not like us.

45. \* To those that have an aversion for Religion, one must begin to instruct them, by shewing

shewing it is not contrary to Reason; then after, that it is Venerable, and give it respect; then render it Lovely, and create a desire to wish it were true; then shew by undeniable Proofs that it is true; shew its Holiness and Antiquity; by its Greatness and Authority: And to conclude, that it is Aimable, because it promiseth the chiefest Good.

46. \* One word of David or of Moses like this, *that God will Circumcise their Hearts*, shews what their Souls desire. Let all the rest of their discourse be ambiguous, and be it uncertain whether they are Philosophers or Christians, a Word of this Nature determines all the rest; so far the Ambiguity may hold, but no farther.

47. \* To be couzen'd in thinking the Christian Religion true, there can be no loss; but what a Misery will it be to think it is false?

48. \* The ways of living the easiest according to the World, are the most difficult to live according to God; and on the contrary, nothing is so difficult, in the Worlds esteem, as a Religious Life, there is nothing easier than to live so according to God: Nothing is pleasanter than to be in a great Employment, and to enjoy great Riches, in the esteem of the World; nothing is more difficult than to live in these things, according to God, and not to be affected with delight and pleasure in them.

49. \* The Old Testament contain'd the Types of future Happiness; the New contains the Means of attaining them. The Figures were Happiness, the Means are Repentance; and yet the Pascal Lamb was eat with bitter Herbs, *cum amaritudinibus*, to signifie, that Joy could not be attain'd but by sorrow.

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50. \* The word *Galilee* being spoke as 'twere by accident, by the Multitude of the Jews, in accusing Jesus Christ before *Pilate*, gave *Pilate* occasion of sending Jesus Christ to *Herod*, wherein was accomplished the Myſtery that he ſhould be Judg'd by Jews and Gentiles: Hazard ſeems to be the cauſe of fulfilling the Myſtery.

51. \* One told me on a day, that he was full of Joy coming from Confession: Another told me that he was in fear; on this I thought, that of theſe two might be made one good, and that both of them fell ſhort, becauſe they had not the Opinion of each other.

52. \* There is pleaſure to be in a Veſſel toſſed with a Tempeſt, when one is in no danger of Shipwrack. Perſecutions which afflict the Church, are of this Nature.

53. \* As the two Springs of our Sins, are Pride and Sloath; God has revealed to us two Qualities in him to cure them, his Mercy and Juſtice; the Nature of Juſtice is to abate Pride, and the Nature of Mercy is to deſtroy Idleneſs, by ſtirring up to good Works, according to this paſſage; *The mercy of God inviteth to Repentance*; and this other of the *Ninevites*, *Let us Repent, and ſee if he will have mercy upon us*: So that the Mercy of God is ſo far from indulging Sloath, that nothing is a greater Enemy to it, and that inſtead of ſaying, Were there not Mercy in God, we ought to do all our endeavour to fulfil his Laws; we ſhould ſay on the contrary, That 'tis becauſe there is Mercy in God, one ſhould do all one can to keep his Commandments.

54. \* The Hiſtory of the Church ought properly be called the Hiſtory of Truth.

55. \* All

Rom. 2.

Jonas 4. 3.

55. \* All that is in the World, is the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; *libido sentiendi, libido sciendi, libido dominandi*. Unhappy is that accursed Land that is overflown, and burnt up rather than watered, with these three Rivers of Fire: Happy they, who being on these Rivers, are not carried away by them, nor plunged into them, but remain steadfastly fixt, not standing, but sitting in a low and safe place, from whence they will not rise till the light appear; and after having rested in safety, stretch forth their hands to him that will deliver them, to make them stand upright in the Gates of the new *Jerusalem*, where they shall no longer fear the assaults of Pride; and who weep in the mean time, not to see the decay of all these perishable things, but in the remembrance of their dear Country, of the Heavenly *Jerusalem*, which they continually breathe and thirst after in continuance of their Exile.

56. \* Some will say, A Miracle would confirm my Faith; Men say so when they do not see it. Reasons brought from a great distance seem to limit our sight, but do not when one more nearly considers them; one begins to look farther, nothing stops the quickness of our Mind. It is said, There's no Rule without an exception, nor Truth so general, but it has something that may seem defective. 'Tis sufficient that 'tis not absolutely Universal, to give us a pretence of applying the Exception to the present Subject, and to say, It is not always true; then there are some cases where it is not. There remains only to say, this is one, and one must be very stupid not to discern it.

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57. \* Charity is not a Figurative Precept. To ſay that Jeſus Chriſt, who is come to take away Figures and to eſtabliſh Truth, ſhould only come to ſettle the Figure of Charity, and to take away the Subſtance which was before, this is horrible.

58. \* The Heart has its Reaſons; which Reaſon doth not comprehend; one finds it in a hundred things. It is the Heart that finds God, and not Reaſon. See then what true Faith is, God known to the Heart.

59. \* How many Bodies has *Telescopes* diſcover'd to us, that were not known to the Antient Philoſophers? The Truth of the Scriptures were boldly queſtion'd for making mention of ſuch great numbers of Stars; there are but a Thouſand twenty and two, ſay ſome, we know them.

60. \* The knowledg of outward things will not afford us any Conſolation in times of Affliction, for the not knowing of Moral things; but the knowledg of well living, will always comfort us, for the not knowing of exterior things.

61. \* Man is of ſuch a Temper, that by often telling him he is a Sor, he believes it; and by often ſaying ſo to himſelf, he believes it of himſelf; for Man frames an inward Converſation to himſelf, which it behoves him to order aright; *Corrumpunt bonos mores colloquia prava.* One muſt be as ſilent as they can, and commune only with God, and ſo one ſhall the better imprint it on ones ſelf.

62. \* What difference is there betwixt a Carthuſian and a Soldier, as to Obedience? They are alike Obedient, and ſuffer both alike in their painful Exerciſes: But the Soldier hopes always  
to



to become free, and never attain to it; for even Captains and Princes are always Slaves and depending on others; yet they always hope to be independant, and labour to attain to it; whereas the Carthusian makes a Vow never to be independant. They differ not in the perpetual Service they both have promis'd, but in the hope that the one has always, and that the other has never.

63. \* The Will would never be satisfied, if it had all that is desired; but one is presently satisfied when one renounces it. In complying with the Will, one shall never be at quiet; not complying with it, one shall always be at peace.

64. \* The true and only Virtue, is to hate ones self; for one deserves hatred by reason of Lust; and we should seek a Being truly amiable to love it. But as we cannot love that which is without us, we must love a Being that is in us. Now there is only the Universal Being that is such. The Kingdom of Heaven is in us, the Universal Good is in us, and is not us.

65. \* It is not just any thing should fasten to us, although it be done willingly and with Pleasure. We should deceive those that we should perswade to it, for we are not the scope of any body, neither have we wherewithal to content them: Are we not ready to dye, and so the Object of their hopes vanisheth? As we should be to blame should we make a Lye be believ'd, although we should cunningly insinuate it, and that it should be believ'd with Pleasure, and that therein we were obliged; so also we are to blame, if we make our selves be loved; and

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and if we incourage Persons to fasten themselves to us, we should give warning to those that are ready to believe Lyes, that they should not do so, what ever benefit we might lose in not doing it: So also we should warn them that they should not place any delight on us; for they ought rather spend their Life in seeking God, and pleasing him.

66. \* It is to be superstitious, to place ones hope in Formalities and Ceremonies; but 'tis to be proud, not to submit to them.

67. \* All Religions and all Sects in the World, have had natural Reason for a guide. Christians only have been constrain'd to take their Rules out of themselves, and to be instructed by those which Jesus Christ left to the Antients to be transmitted to us. There are some Persons that think much to submit to this Rule; they would have Liberty to follow their own Imaginations, as other People have done. It is in vain that we cry to them, as the Prophet did formerly to the Jews, *Go inform your self of the good old way, and walk in it; they answer as the Jews, We will not walk in it, we will be like other Nations, and follow the imagination of our own Hearts.*

68. \* There are three means of believing; Reason, Custom, and Inspiration. Christian Religion, which only hath Reason, doth not receive as her Children, those that believe without Inspiration; not that she excludes Reason and Custom; on the contrary, the Minds of Men must be prepared to see the Proofs by Reason, and to be confirmed therein by Custom. But she requires, that one submits by Humiliation to Inspirations, which only can work the true saving effect; *ne evacuetur Crux Christi.*

69. \* Men

69. \* Men never do evil so freely and fully, as when it is done through a false Principle of Conscience.

70. \* The Jews, who were called to Conquer Kings and Nations, have been the Servants of Sin ; and Christians, whose calling was to serve and obey, are the free Children.

71. \* Is it courage for a dying Man, to go in his Agony and Weakness, to dare an Omnipotent and Eternal God.

72. \* I readily give Credit to Histories, the witnesses whereof are ready to justify their Works by loss of Life.

73. \* True Fear proceeds from Faith, false Fear comes from Doubting. True Fear carries us to Hope, because it proceeds from Faith, and that one hopes in that God one believes. Bad Fear carries to Despair, because one fears the God in whom one does not believe ; some fear to lose him, others fear to find him.

74. \* *Solomon* and *Job* have best known the Misery and Happiness of Man, and have best describ'd it ; one of them the Happiest, and the other the most Wretched of Men ; the one knowing the Vanity of all Pleasures, and the other the Reality of all Evils, by experience.

75. \* The Pagans spake ill of *Israel*, and the Prophet also, and so far was it that the *Israelites* had cause to say to him, you speak like the Pagans, that he insists chiefly in that the Pagans spake like him. Ezeki

76. \* God don't expect we should submit our Faith to him without Reason, and bring us under by Tyranny ; neither doth he also intend to give us a Reason for every thing ; and to reconcile these contrarieties, he means to shew

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us plain marks of Divinity, that shall convince us what he is, and get himself Authority by the Wonders and Proofs which we cannot deny; that afterwards without scruple we may believe the things he teaches us, when we find no other reason to refuse them, but that we cannot by our selves know whether they be or not.

77. \* There are but three sorts of Men; some that serve God having found him; others that employ themselves in seeking, having not yet found him; and others that live without seeking or having found him: The first are Reasonable and Happy; the last are Fools and Miserable; those of the middle sort are Miserable and Reasonable.

78. \* Men often take the imagination for their Heart; and they think they are presently converted, as soon as they do but think of being converted.

79. \* Reason moves always with a slow pace, and with so many Motives and different Principles, that commonly it strays or grows stupid, for want of seeing them all together. It is not so of the Understanding; it is quick of Motion, and always ready to act. It is necessary therefore once knowing the Truth by Reason, to strive to feel it, and to bring our Faith into the knowledge of the Heart, else it will be always uncertain and wavering.

80. \* It is of the Essence of God that his Justice should be Infinite, as well as his Mercy: Nevertheless his Justice and Severity towards the Damned, is yet less astonishing than his Mercy towards the Elect.

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XXIX.*Moral Reflections.*

1. **S**ciences have two Extremities that touch each other; the first is pure Natural Ignorance, wherein all Men are involv'd when they come into the World; the other Extream is whereunto great Souls do attain, that having passed through all things 'tis possible for Men to know, they find at last they know nothing, and find themselves in that very Ignorance from whence they first set out. But this is a Learned Ignorance that knows it self; those betwixt these two, that have set out of this Natural Ignorance, and could not attain the other, have yet some tincture of this high Knowledg, and would be thought great; these trouble the World, and judg worst of all of things. The Common People and the Learned usually make up the World; the others despise them, and are despised themselves.

2. \* The common People honour those of great Birth; the Conceited sort despise them, saying, Great Birth is not an advantage of the Persons but of hazard: The Wise do honour them, not by the motive of the People, but by a higher Consideration. Some Self-conceited Persons, that have no great knowledg, despise them notwithstanding the Consideration as makes them be honour'd by the Wiser sort, because they judg by a new Light that Piety infuses into them; but true Christians Honour them by another higher Light. So Opinions succeed, for or against, according as one is illuminated.

3. \* God

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3. \* God having made Heaven and Earth, which are not sensible of the Happiness of their Being, he would make Beings that should know it, and that should make up a Body of thinking Members. All Men are Members of this Body; and to be Happy, 'tis requisite they should conform their particular Will to the Universal Will that Governs the whole Body. Nevertheless it often happens, that one thinks to be all, and that seeing no Body whereof we depend, one thinks to depend of himself alone, and one would be both a Center and a Body. But in this State, one should find himself a Member separated from the Body, that not having in it self a Principle of Life, does only ramble and go astray in the uncertainty of his Being. At length when one begins to know himself one as it were returns into himself, one finds one is not a Body, one finds one is but a Member of the Universal Body; that to be a Member, is not to have Life, Being, nor Motion, but by the Spirit of the Body, and for the Body; that a Member separated from the Body to which it belongs, has only a perishing and fading Being; so that one should only love ones self for this Body; or rather one should only love him, because in loving him one loves himself; seeing our Being is only in him, and by him, and for him.

4. \* To regulate the Love we should have for our selves, we should imagin a Body composed of thinking Members; for we are Members of all; and see how each Member should love.

5. \* The Body loves the Hand, and the Hand, if it had a Will, should love it self after the same manner the Body loves it. All Love that passeth this is unjust.

6. \* If

6. \* If the Feet and Hands had a particular Will, they would never be in their right State but in submitting to the Will of the Body; out of this they would be in mischief and extravagance; but in not desiring, but the good of the Body, they seek their own good.

7. \* The Members of our Body are not sensible of the Happiness of their Union, of their admirable intelligence, of the care Nature takes to influence them with Spirits to make them grow and subsist; were they capable to understand it, and that they would use this Knowledge to retain in themselves the nourishment they receive without letting it pass to the other Members, they would be not only unjust, but also Miserable, and would rather hate than love themselves; their blessedness as well as their Duty, consisting in agreeing to conduct the Universal Soul to which they appertain, that loves them better than they do themselves.

8. \* *Qui adhæret Domino, unus spiritus est.* One <sup>1 Cor. 6.</sup> loves himself, because he is a Member of Jesus <sup>17.</sup> Christ. One loves Jesus Christ, because he is the chief of the Body whereof one is a Member. All is one; one is in the other.

9. \* Concupiscence and Strength are the Springs of all our Actions, purely human. Lust produceth voluntary; Strength the involuntary Actions.

10. \* Whence is it that we are not moved at a lame Man, and that we are troubled to hear an ignorant Person? It is because a lame Man acknowledges we go straight, and that a Man of an ignorant Brain, saith that 'tis we are ignorant; otherwise we should have more of pity than anger.

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*Epictetus* asks also, wherefore we are not angry, if it be said we have the Head-ach; and that we are angry as soon as 'tis said that we Reason ill, or that we make a wrong choice? The Reason of this is, because we are sure we have not the Head-ach, and that we are not lame; but we are not so certain that we shall make a right choice. So that not being assured but because we see with our full view, when another sees with his full view the quite contrary, this puts us in suspense, and does astonish us, and the more, when a thousand mock at our choice; for we must prefer our light before that of so many others, and that is difficult and hard to do; there is never this contradiction in the Sense touching a Cripple.

11. \* The People have very sound Opinions; for Example, for choosing Divertisements and Hunting, rather than Poetry; the Half-witted scoff and boast, thereupon to shew the folly of the World, but by a Reason that they do not fully search into; it were also reasonable to distinguish Men by the Extiour, as by Birth, or Riches; the World boasts also to shew how unreasonable this is; but it is very reasonable.

12. \* Good Parentage and Birth is a great advantage, it sets a Man at Eighteen or Twenty Years old, in a degree of as much respect and esteem, as another should have at Fifty Years old. And here is Thirty Years gain'd at a clap.

13. \* There be some Persons that to shew one does them wrong in not esteeming them, do often tell that they are esteemed by such and such Persons of Quality. I would answer such, Shew by what Merit you have gain'd the esteem  
of



of such Persons, and we will also esteem you as much as they do.

14. \* A Man that sets himself in a Window to see those that pass by, can I say he set himself there to see me? No, for he does not think of me in particular: But him that loves a Person for her Beauty, Does he love her? no, For the Small-pox that can change the Beauty without killing the Person, will make him not love any longer. And if I am not lov'd but for my Judgment, or Memory, Is it I am loved? no, for I may lose those Qualities and subsist still. Where then is I, if it be not in the Body nor in the Soul? And how shall one love Body or Soul, if it be not for these Qualities, which are not those that make this I, seeing they are perishable? For shall one love the substance of the Soul of a Person abstractively, and some Qualities it may have? This cannot be, and it would be unjust. One never loves a Person, but the Qualities; or if one loves the Person, it must be said 'tis the mixture of Qualities that make up the Person.

15. \* What we are most concern'd for is of no great moment for the most part, as for instance, to conceal our Poverty. It is a nothing that our Imagination swells into a Mountain: Another whimfy of the Brain, makes us discover it at large.

16. \* There are some Vices that hang about us but by others, and which, in taking away the Body, are renewed like Branches.

17. \* When Malice has Reason on its side it becomes fierce, and sets forth Reason in all its splendor. When Austerity or the Choice of a severe Life, has not succeeded to the true Good,

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and that it is forc'd to come to live according to Nature, it becomes fierce by its return.

18. \* It is not to be happy to be made merry by Recreations, for they come from elsewhere and from without; and so they are dependant, and by consequence subject to be interrupted by a thousand Accidents, which unavoidably cause trouble.

19. \* Some Persons would not have an Author speak of things others have spoken of; else he will be censur'd of not saying any thing that's new. When one plays at Tennis 'tis the same Ball both play with, but one directs it better; I would be as well content one were accus'd of using old Words, as if the same Thoughts did not form another body of Discourse, by disposing them differently, as well as the same Words form other Thoughts by the different Dispositions.

20. \* All good Maxims are in the World, there wants nothing but to apply them; for Instance, It is not doubted but one should venture their Life for the publick good, and many do it, but for Religion very few do it.

21. \* Too much Wisdom is accounted Folly, as well as too little; nothing is esteemed Good but a mediocrity. It is the plurality that has establish'd it so, and snaps at every one that removes any part whatsoever. I will not be too resolute, I consent to be of the number, and if I refuse being set at the lower end, 'tis not because it is low, but because 'tis the end; for I should also be displeas'd to be set at the highest. It is to go out of Humanity, to depart out of the Medium: The Greatness of the human Soul is to know how to keep that Station; and so contrary

trary 'tis to his Greatness to go out of it, that 'tis his Grandeur still to keep in it.

22. \* One don't pass in the World to have any knowledg in Verse, if one don't set out the sign of Poet; nor of being a good Mathematician, unless one sets out that of Mathematician. But the truly honest Persons will have no sign at all, and don't make any great difference betwixt the Trade of a Poet, and that of an Imbroiderer. They are called neither Poets nor Geometricians; but they judge of them all; they can scarce be known; they will speak of things were discours'd of when they came into the Company; there is no notice to be taken in them, of one Quality more than another, without a necessity of shewing it; but then one may; for 'tis alike of this Character, that it be not said of them, They speak well, when there is no dispute of the Language, and that it be said of them, They do, when there is any Question. It is then a false Praise, when one says of a Man, when he comes in, that he is very skilful in Verse; and 'tis an ill sign, when one applies to him, only when there is need of judging of some Verses. Man is full of Projects; he only loves those that can satisfy his Humour. Some will say he's a good Mathematician, but what care I for a Mathematician: He is one understands the Wars well; I don't intend to have difference with any Body: There is need then of a good honest Man that will be useful to all our Affairs.

23. \* When one is in Health one don't know how one should do if they were sick; and when one is, one willingly takes Physick; Sicknes obliges one thereunto. We don't think of de-

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firing to walk and use Divertisements that we us'd in Health; Sicknes will not suffer nor endure them. Nature does then give Desires and Passions conformable to the present Condition; it is only the Fear we give our selves, and not Nature, that doth give us any trouble, because they joyn to the State wherein we are, the Passions of the State wherein we are not.

24. \* The discourse of Humility are matters of Pride unto the Proud, and of Humility to the Humble. So also those of Pyronism and Doubting are matters of Affirmation to the Affirmers; very few speak of Humility humbly; very few of Chastity chastly; very few of Doubt doubtingly. We are made up of Lying, Deceit, Contrariety. We hide and disguise us from our selves.

25. \* Great Actions hid are most esteemed. When I find some in History, they please me much; but they were not quite secret because they were known, and that little that shewed them, does lessen their worth; for that's their greatest value that they had been hid.

26. \* To be counted a Wit is a bad Character.

*The Word Me, used by the Author in the following Discourse, signifies only Self-love; it is a Term he was wont to use in his discourse with some certain Friends.*

27. \* The *Me* is to be hated, so those that do not take it away, and that only content themselves to cover it, are hateful. Not at all, you will say; for in assigning civilly to every one their due, there is no cause to be hated; that's true, if one did not hate in the *Me*, only the displeasure that comes of it. But if I hate it be-  
cause

cause it is unjust, and makes it self the Center of all things, I shall always hate it. In a word, the *Me* hath two Qualities, it is unjust in it self, in that it makes it self the Center of all things; it is troublesom to others, in that it would keep them under; for every *Me* is the Enemy, and would be a Tyrant over all others: You take away the Trouble but not the Unjustice, and so you render it not amiable to those that hate the Unjustice; you render it only lovely to the Unjust that find no Enemy in it, and so you remain unjust, and can only be approved by those that are unjust.

28. \* I don't admire a Man that enjoyeth a Vertue in its full perfection, unless he does at the same time possess in the like degree the opposite Vertue; such was *Epaminondas*, he had extream Valour joyned with exceeding great Humility, for otherwise it is not to ascend, it is to fall lower. One does not shew his Greatness by being in an extream, but by touching both extreams at once, and filling up the vacant space; but it may be 'tis but a sudden motion of the Mind from one to the other of these extreams, and that 'tis never in effect, but in one Point, as a Fire-brand that one turns; however this shews the agility of the Soul, if it does not shew its extent.

29. \* Were our Condition truly Happy, we need not hinder our selves from thinking of it.

30. \* I passed much time in studying the Sciences but there being but very few, with whom one may communicate those things, I grew weary of it. When I began to study Man, I found those abstruse Studies were not suitable to him, and that I should make my Condition worse

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in searching into them, than by not knowing them, and I begg'd their Pardon, for not minding them any farther. But I hoped at least to have found Companions enough in the study of Man, because it is what is proper to him. I was mistaken, there are fewer study Man, than do Geometry.

31. \* When all moves equally nothing seems to stir; as in a Ship, when all tend to disorder, none seems to do it; he that stops shews the miscarriage of others, as a fixed point.

32. \* Philosophers think themselves very Witty in confining all their Morals under certain Divisions. But wherefore do they divide them into Four, rather than into Six? Why do they rather make Four kinds of Vertues than Ten? Why do they make them consist in *abstine & sustine*, rather than in any thing else? But you will say, There all is compris'd in one Word: Yes; but what does it signifie, unless it be explain'd; and as soon as it comes to be explain'd, and that one opens the Precept, that contains all the rest, they turn to the first confusion that you would have avoided. And so when they are all contain'd in one, they are hid and useles; and when one would explain them, they appear again in their Natural confusion. Nature has established them all every one in themselves; and although they may be shut up one in another, yet they subsist independantly one of the other. So that all these Divisions and Words have not much other utility, but to help the Memory, and to be a readier way to find what 'tis they contain.

33. \* When one would reprove any one to advantage, and shew him that he is mistaken, it must

must be observ'd how and in what Sense he takes the thing, for it may commonly be true that way, and so own the Truth to him; he is satisfy'd therewith, because he sees he is not deceiv'd, and that he only omitted to consider it every way. Now one is not asham'd for not seeing in every part, but one would not be deceiv'd, and it may be that happens, because Naturally the Mind cannot be deciev'd on the side it looks, the apprehension of the Senses being always true.

34. \* The Vertue of a Man should not be judged by his great Attempts, but by his common Actions.

35. \* Great and Small have the same Accidents, the same Troubles, the same Passions. But some are on the top of the Wheel, others nearer the Center, and so the less stirr'd by the same agitation.

36. \* One is commonly more satisfy'd with the Reasons one finds themselves, than by those that are found by the Wit of others.

37. \* Although Persons have no interest in what they say, it must not from thence be absolutely concluded, that they do not Lye; for there are Persons that Lye, only because they love to Lye.

38. \* The Example of *Alexander's* Chastity has not made so many Continent Persons, as his Drunkenness has made Intemperate. One is not asham'd of not being as Vertuous as he was, and it seems excusable not to be more Vicious than him. One thinks not to be wholly in the Vices of the common sort of Men, when one is in the Vices of great Men; and yet one don't take notice that they are guilty of those of ordinary People. One holds by them by the same

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same end as they hold by the People; be they never so great, they are united to the rest of Mankind by one way or other; they do not hang in the Air, and separated from our Society; if they are greater than we, it is that they carry the Head higher, but yet their Feet are as low as ours; they are all in the same Degree, and tread on the same Earth; and by this Extremity, they are as low as we, as Children, as the Beasts.

39. \* We are pleas'd with the Combat, but not with the Victory. We love to see the Combat of Beasts, not the conqueror devouring the vanquished. What does one desire more to see than the end of the Victory, and as soon as ever we see it, we grow weary? It is so in Playing, it is so in seeking after Truth. One delights to see the striving of Opinions in Disputes, but not much to contemplate Truth when 'tis found; to have it seen with Pleasure, it must be shewn just coming from the Dispute: 'Tis the same in the Passions, there is a pleasure in seeing two juggle one against the other; but when one has got the upper-hand, 'tis then but brutishness. We never seek things, but the inquiry after things. In Comedies contented Scenes without any thing of fear, are not esteem'd, nor extream Miseries without hope, nor unchast Love.

40. \* Men are seldom taught to be good, they are taught every thing else, and yet they much pretend to it. So that they boast of knowing the sole thing that they are most ignorant of.

41. \* What



41. \* What a silly design it was of *Montaigne* to describe himself, and he did it not by hazard and against his own Will, as it often befalls all Men to Err; but he did it on purpose, and of a premeditated design; for to speak Impertinencies by chance, or through ignorance, is a common thing; but to do it of set purpose, is what cannot be endur'd; and especially to say such things as he did.

42. \* Those that are in extravagance, say to those that live in good order, That 'tis they that do not live according to Nature, and as for them, they think they follow it; as those that are in a Ship, think those that stand on the Shore do stir away: Speech is the same every where; there should be a fixt Point to judge. The Port directs those that are a Ship-board. But where shall we find this Point in Mens Morals?

43. \* To pity the unfortunate is not against Concupiscence; on the contrary, one is glad to be able to give ones self this Testimony of Humanity, and to get the Reputation of Tenderness at so cheap a rate; so far it's no great Matter.

44. \* Whosoever had the Friendship of the King of *England*, the King of *Poland*, and the Queen of *Sweden*, could he have thought he should have wanted a retirement in the World?

45. \* Things have divers Qualities, and the Soul divers Inclinations, for nothing is alone that offers it self to the Soul, and the Soul never offers it self single to any Subject.

46. \* We are so Unfortunate we cannot take pleasure in any thing, but on condition  
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of being angry, if it succeeds ill; which a thousand things may do, and do so every Hour. Whoever could find the way of rejoicing at the good, without being concern'd at the contrary, has found the right expedient.

47. \* There are several orders of Strong, Good, Pious, Brave Spirits, each of which should rule in its own Sphere, and not elsewhere. Sometimes they interfere, and the strong and good do foolishly quarrel which shall be greatest; their Precedency is of a different Nature; they are not of a right understanding, and their failure is, that they would reign in all places. Nothing can do so, no not Strength it self, it availeth nothing in the Common-wealth of Learning; it is only chief in exterior Actions.

48. \* *Ferox gens nullam esse vitam sine armis putat*: They love Death rather than Peace; others love Death rather than War. Every Opinion may be prefer'd before Life, the love whereof appears so strong and so Natural.

49. \* How hard it is to propose any thing to anothers Judgment, without byassing him by the manner one proposes it; if one says, I find it clear, I find it obscure, one inclines the Judgment to this Belief, or one stirs it up to the contrary. It were better say nothing, for then he judges according to what it is, that is to say, according to what 'tis then, and according to the other Circumstances whereof one is not the Author that has dispos'd it; if it don't chance that this silence don't also work its effect according to the interpretation that he shall think fit to give it, or as he shall conjecture by the Looks and by the Voice; so easie a thing

a thing it is to take off a Judgment from its bottom; or rather that there are but very few that are firm.

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50. \* The *Platonists*, and even *Epictetus* himself and his Followers, thought God is alone worthy to be loved and admired, and nevertheless they themselves desired to be loved and admired of Men; they did not know their Corruption. If they found themselves inclin'd to love and adore him, and that they therein found their chiefest Happiness, let them a Gods name think themselves good Men; but if they find any averfion, if they have no other aim but to settle themselves in the esteem of Men, and that in their greatest perfection they do only incline Men to think it their Happiness to love them; I say this perfection is horrible. What, they knew God, and desired not that Men should love him only: they would that Men should stop at them; they would be the Object of the voluntary Happiness of Men.

51. \* *Montaigne* was in the right; Custom ought to be observ'd as soon as ever it is Custom, and that one finds it settled, without examining, if it be reasonable or not; that is to be understood, If it be not contrary to any Law, Natural or Divine. It's true, the People follow it for no other cause, but for that they believe it to be Just, without which they would not follow it; because one would not be subject to any thing but Reason or Justice. Custom without this would be accounted Tyranny, whereas the Rule of Reason and Justice is no more Tyranny than that of Love.

But it were good if Obedience were given to Laws and Customs, because they are Laws, and

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and that People conceive that 'tis that that makes them Just : by this means one would never forsake them, whereas when one makes their Justice depend on something else, it is easie to make it doubtful ; and this is it that makes People subject to Rebel.

52. \* It was well done to distinguish Men by exterior rather than by interior Qualities : Which of us two shall go first ? Who shall give the way to the other ? the weakest ; but I am as good as him ; there must be a quarrel hereupon : He has Four Foot-men and I have but one ; it is visible, count them, I must give place, and I'm a Fool if I dispute it : By this means we are at Peace, which is the greatest Happiness can be.

53. \* Time puts an end to Troubles and to Contests, because one changes and becomes as 'twere another Man ; Neither the Offender nor the Offended are the same they were. It is likely a People may be provok'd, and that one should see them after two Generations ; they are yet *French* Men, but not the same.

54. \* It is undeniable that the Soul is Mortal or Immortal. This should set a great watch over Men how they live : Nevertheless Philosophers have order'd their Morals so as if there were no such thing : What a strange blindness !

55. \* The last Act is always Tragical, how pleasant soever the rest of the Comedy has been. At last Earth is thrown upon the Head, and there's an end of it for ever.

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*Meditations of Death, abstracted out of a Letter writ by Monsieur Pascall upon the Death of his Father.*

I. **V**Hen we are in Affliction by reason of the Death of some Person that we loved, or for any other Misfortune that befalls us, we should not seek for Comfort in our selves, nor in Men, nor in any Worldly thing, but in God only; the Reason is, because the Creatures are not the Original Cause of those Accidents we call Evil; but the Providence of God being the only true Cause, the chief and absolute Disposer, there is no question to be made but we should have recourse directly to the Fountain, and look up to the first Author, to find true and solid Comfort. If we follow this Precept, and that we consider this Death that afflicts us, not as the effect of Chance, nor as a fatal Necessity of Nature, nor the dissolution of Elements and Parts whereof Man is compos'd, (for God has not abandon'd his Elect to Fortune or Chance) but as the consequence of an Indispensible, Inevitable, Just, and Holy Decree of the Providence of God, to be executed in his good time; if I say, by a Transport of Grace, we consider this Accident, not in it self and out of God, but out of it self, and in the very Will of God, in the Justice of his Decree, in the order of his Providence, which is the true cause of it, without which it had not arriv'd, by whom alone it is come to pass, and in the very manner that 'tis hapned,  
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We should adore with an humble silence the impenetrable height of his Secrets ; We should adore the Holiness of his Decrees ; We should praise the Wisdom of his Providence, and joining our Will unto Gods Will, we should with him, in him, and for him, desire the thing that he appointed in us, and for us, from all Eternity,

2. \* There is no Comfort to be found but in Truth only. Doubtless *Seneca* and *Socrates* have nothing that can perswade or Comfort us on these occasions ; they were in the Ignorance that blinded all Men at first ; they thought Death was Natural to Man, and all the Discourses they grounded upon this false Principle, are so vain and empty, that they only serve to shew in the general how weak Man is, seeing the greatest Productions of the Wisest Men are so mean and childish.

It is not so of Jesus Christ, it is not so of the Canonical Books of the Scriptures : Truth is therein plainly discover'd, and true Comfort is as Infallibly join'd thereunto, as Error is infallibly separated from it. Let us then consider Death in the Truth taught us by the Holy Ghost : We have this admirable advantage to know that truly and effectively, Death is a Punishment of Sin, imposed upon Man to expiate his Crime ; necessary to Man to cleanse him from Sin ; it is that alone can deliver the Soul from the Lust of the Flesh, which Saints are subject to while they live in this World. We know Life, and the Life of Christians is a continual Sacrifice, which cannot determine but in Death. We know Jesus Christ coming into the World, lookt on himself and offer'd himself to  
God

God as a true Sacrifice; that his Birth, his Life his Death, Resurrection, Ascension, and his Session at the Right Hand of God, are but one only Sacrifice; we know what befall Jesus Christ must happen to all his Members.

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Let us then consider Life as a Sacrifice, and that the Evils of our Lives make no impression on the Minds of Christians, but in measure as they hinder or accomplish this Sacrifice: Let us call that only Evil which makes the Offering of God, the Offering of the Devil; but let us call that Good, which makes the Offering of the Devil in *Adam*, the Offering of God; and by this Rule let us examine the Nature of Death.

To this purpose we must have recourse to the Person of Jesus Christ; for as God regards not Man but by the Mediator Jesus Christ, so also Men should neither regard themselves nor others, but by Jesus Christ; if we do not pass the middle, we find in our selves only true Miseries, or abominable Pleasures; but if we consider all things in Jesus Christ, we shall find all manner of Consolation, Satisfaction, and Edification.

Let us consider Death in Jesus Christ, not out of Jesus Christ; out of Christ it is horrible, detestable, and the horror of Nature: In Jesus Christ it is quite another thing; it is Amiable Holy, and the Joy of the Faithful. All is sweet in Jesus Christ, even Death it self; it is for this he suffered, and dyed to Sanctifie Death by his Sufferings; and as God and as Man he was Great in the highest Degree, and mean in the lowest degree, to the end to Sanctifie in himself all things, Sin excepted, and to be the Pattern of all Conditions.

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To consider what Death is, and to die in Christ Jesus, one should see what place it has in the continual Sacrifice; and to this effect observe that in the Sacrifices, the chief thing was the Death of the Offering. The Oblation and Sanctification that went before, were the Dispositions; but the Substance is the Death, wherein, by the loss of Life, the Creature gives to God all Obedience it can, in becoming nothing in the sight of his Majesty, and in Adoring his Sovereign Being, which subsists alone essentially. It's true there is yet something farther after the Death of the Offering, without which his Death is of no value; it is Gods accepting the Sacrifice; it is what is mention'd in the Scriptures; *Et odoratus est Dominus odorem suavitatis*. It is this indeed that crowns the Oblation; but it is rather an action of God towards the Creature, than of the Creature towards God, and it don't hinder, but the last Action of the Creature is Death.

Gen 8.21.

These things were accomplish'd in Jesus Christ, coming into the World he Offer'd himself:

Heb. 9. 14.

*Obtulit semetipsum per Spiritum Sanctum. Ingredi-*

Heb. 10. 5,

*ens mundum dixit, Hostiam & oblationem noluisti;*

7.

*tunc dixi, Ecce venio; In capite libri scriptum est de*

Psal. 39. 7,

*me, ut faciam, Deus, voluntatem tuam.* He offer'd

8, 9.

himself by the Holy Ghost; entring into the World, he said, Lord, Sacrifices and burnt Offering thou wouldst not; a Body hast thou prepared me: And I said, Behold I come as it is written, to do thy Will O God, and thy Law is written within my Heart; this is his Oblation; his Sanctification followed immediately after his Oblation: This Sacrifice continued all his Life. and was finished by his Death. *It was necessary that by Sufferings he should enter into Glory;* and

Luk. 24. 2.



and though he was the Son of God, it was requisite he should learn Obedience, *In the Days of his Flesh having with strong cries and tears offer'd Prayers and Supplications to him that was able to deliver him from Death, he was heard according to his Obedience to God his Father : And God raised him from the Dead, and sent him his Glory, figur'd under the Law by the Fire of Heaven, that came down upon the Sacrifices, to burn and consume his Body, and to make it live with the Life of Glory. It is what Jesus Christ obtained, and has accomplished by his Resurrection.*

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Heb. 5. 8.  
Ibid.

So that this Sacrifice being perfect by the Death of Jesus Christ, and consummated by his Resurrection, where the Figure of the Flesh of Sin was swallow'd up in Glory, Jesus Christ fulfilled all things on his part, and there only remained that the Sacrifice should be accepted of God ; and that as the Smoak ascended and carry'd the sweet favour to the Throne of God, also Jesus Christ should in that perfect State of immolation, be offer'd, carry'd, and received at the very Throne of God ; and this was accomplish'd in the Ascension, wherein he rose up by his own Power, and by the power of the Holy Ghost that compass'd him round about ; he was raised up as the Smoak of the Sacrifices, which was the Figure of Jesus Christ ; was carry'd up by the Air that supported it, which is the Figure of the Holy Ghost ; and in the *Acts*, it is said expressly, That he was received up into Heaven, to assure us that this Holy Oblation, accomplish'd here on Earth, was accepted and received of God in Heaven.

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This is the State of things in our Blessed Lord Jesus ; now let us consider them in our selves. When we are first admitted into the Church, which is the World of the Faithful, especially of the Elect, wherein Jesus Christ entred from the Moment of his Incarnation; by a peculiar Privilege belonging to the only Son of God, we are Offered and Sanctified. This Sacrifice continues through the whole course of Life, and ends at Death, wherein the Soul truly quitting all the Vices and love of the World, with the Contagion wherewith it is infected during the course of this Life, it finishes its Offering, and is received into Bliss.

Let us not then grieve for the Death of Believers, as Pagans do that have no hope : When the Faithful depart this Life they are not lost : We lost them upon a matter, even from the moment they entred into the Church by Baptism ; from that instant they were Devoted to God ; their Life was Consecrated to God ; their Actions regarded the World only for God ; at their Death they were wholly freed from Sin ; and 'tis then they were received of God, and that their Sacrifice received its accomplishment and reward : They did what they had Vowed ; they accomplish'd the Work God gave them to do ; they did the Work they were Created for ; the Will of God is fulfilled in them, and their Will is swallow'd up into the Will of God : Let not our Will separate what God has join'd together, and let us stifle or restrain, by understanding the Truth, the instinct of corrupt and deprav'd Nature, which only has false Glosses, and that by its Illusions interrupts the Holiness of those Notions, which the Truth of the Gospel doth inspire in us. Let

Let us not any longer consider Death like Pagans, but like Christians, that is to say, with hope, as *St. Paul* teacheth, seeing it is the special Privilege of Christians : Let us not consider a Body as a filthy Carrion, for deluded Nature does so represent it to us, but as the Living Temple of the Holy Ghost, as Faith doth teach us.

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For we know the Holy Ghost dwells in the Bodies of Saints till the Resurrection, and that they shall be raised by the Power of the Spirit that resides in them to this effect. This is the Opinion of some of the Fathers. It was upon this account that the Eucharist was heretofore put in the Mouth of the Dead ; for knowing they were the Temple of the Holy Ghost, it was thought convenient they should be united to this Holy Sacrament; but the Church has changed this Custom, not but the Bodies of Saints are decently buried, but because the Eucharist being a Figure of the Bread of Life, and for the Living, it is not fit it should be given to the Dead.

Let us not look upon Believers departed in the Fear of God, as ceasing to Live, though Nature would suggest so, but as beginning to live, as Truth doth assure us : Let us not look upon their Souls as lost and reduc'd to nothing, but as vivified and united to the Sovereign Being ; and by hearkening to these Truths let us restrain the great Mistakes we are so inclin'd unto, and those motions of horror which are so Natural to Men.

3. \* God has Created Man with two Desires ; one for God, the other for himself ; but with this restriction, that the love for God should be

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infinite, that is to say, without any other end but God only; and that the love for himself should be finite, and referring to God: Man in this State would not only love himself without Sin, yea he could not but love himself without Sin. Since the Fall Man has lost the first of these Loves, and the love of himself, being only left in this great Soul capable of an infinite love, this Self-love has extended it self and filled the space the Love of God had left; and so he loves only himself, and all things for himself, that is to say, Infinitely.

This is the Original of Self-love; it was Natural to *Adam*, and just in his Innocency; but it became criminal and immoderate after his Fall: This is the Spring of this Love, and the cause of its defectiveness, and of its excesses.

It is the same of the immoderate desire of Power, of Sloath, and of other things.

The Application is easie to be made upon account of the horror we have of Death: This Fear was natural and just in *Adam* whilst Innocent, because his Life being very pleasing to God, it was the same to Man; and Death would have been horrible, because it would have put an end to a Life that was conformable to the Will of God. Since Man Sinned his Life is become depraved, his Soul and Body Enemies to each other, and both to God.

This change having infected so Holy a Life, the love of Life remains nevertheless, and the fear of Death resting also; what was just in *Adam* is unjust in us. This is the Original of the horror of Death, and the cause of its defectiveness: Let us then clear the horror of Nature by the light of Grace.

The fear of Death is Natural, but 'tis in the State of Innocence, because it could not enter into Paradise, but in finishing an Innocent Life. It was just to hate it when it could not happen but in separating a Holy Soul from a Holy Body ; but 'tis just to love it, when it separates a Holy Soul from an Impure Body ; it was just to shun it when it would have broke the Peace betwixt the Body and Soul, but not when it calms the highest Dissention. To conclude, when it would have afflicted an Innocent Body, when it would have depriv'd the Body of the liberty of honouring God, when it would have separated from the Soul a Body that submitted to its desires, when it had destroyed all the Good Man was capable of, it was just to abhor it ; but when it puts an end to a wicked Life, when it takes from the Body the liberty of Sinning, when it delivers the Soul from a powerful Enemy that resists all the Motions to its Salvation, it is very unjust to have the same Sentiments.

Let us not then quit this Love Nature has given us for Life, seeing we have received it from God ; but let it be for the same Life for which God has given it to us, and not for a contrary end.

And in consenting to the Love *Adam* had for his Life in Innocency, and that *Jesus Christ* himself had for his ; let us strive to hate a Life contrary to that which *Jesus Christ* loved, and fear only the Death that *Jesus Christ* feared, which befalls a Body well pleasing to God ; but not fear a Death that punishing a guilty Body, and cleansing a Vicious Body, should give us quite contrary desires, if we have ever so little Faith, Hope and Charity.

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It is one of the chief Principles of Christianity, that all that beſel Jeſus Chriſt ſhould alſo be fulfill'd in the Body and Soul of each particular Chriſtian: That as Jeſus Chriſt ſuffered during his Mortal Life, Roſe again to a new Life, Aſcended into Heaven, and ſate down on the Right Hand of God his Father; ſo alſo the Body and Soul, muſt ſuffer, die, be raiſed, and aſcend up into Heaven.

All theſe things are fulfilled in the Soul during this Life, but not in the Body.

The Soul ſuffers and dies unto Sin, in Repentance, and Baptiſm: the Soul riſes to a new Life in theſe Sacraments; and at laſt, the Soul leaves the Earth and aſcends to Heaven, in Living a Holy Life, which makes St. Paul ſay,

Phil. 3. 20. *Converſatio noſtra in Cœlis eſt.*

None of theſe things happen to the Body during this Life, but they do afterwards; for at Death the Body dies to this Mortal Life, at the Day of Judgment it ſhall riſe to a new Life, after Judgment it ſhall aſcend up into Heaven, and there abide to all Eternity.

So that the ſame things arrive to Body and Soul, but at different times, and the changes of the Body do not happen till thoſe of the Soul are accompliſh'd; that is to ſay, after Death; ſo that Death is the conſummation of the Souls Happineſs, and the beginning of that of the Body.

This is the admirable conduct of the Wiſdom of God in the Salvation of Souls; and St. *Auſtin* teaches us on this Subject, That God has ſo order'd it, fearing leaſt the Body of Man ſhould be Dead and raiſed again for ever in Baptiſm, or that he only became Obedient to the Goſpel  
for

for love of Life ; whereas the greatness of Faith shines much more, when one hopes for Immortality even through the shadows of Death.

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4. \* It is not just we should be without sense and feeling of grief in the Afflictions and sad Accidents that befall us, as if we were Angels, that have no sense of Nature ; neither is it just that we should be quite dejected, like Heathens, that have no sense of Grace ; but 'tis just we should be Afflicted and Comforted like Christians, and that the Comforts of Grace should surmount the Sense of Nature, to the end Grace may not only be in us, but that it may predominate in us, that so Sanctifying the Name of our Father, his Will may become ours, that his Grace may bear sway over Nature, and that our Afflictions may be as the Matter of a Sacrifice, which his Grace offers for the Glory of God ; and that these particular Sacrifices may honour and fore-run the Universal Sacrifice, wherein whole Nature is to be consumed by the power of Jesus Christ.

Thus we draw benefit from our own Imperfections, seeing they shall serve for matter of this Sacrifice ; for 'tis the aim of all true Christians to make a Benefit of their very Imperfections ; because all things work together for Good for the Elect.

And if we seriously consider it, we shall find great helps to our edification, in considering the thing in the Truth of it ; for seeing it is true that the Death of the Body is only the Figure of that of the Soul, and that we build on this Principle, that we have cause to hope the Salvation of those whose Death we lament ; it is most certain if we cannot stop the course  
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of our Grief and Sorrow, we should at least make this advantage of it, that seeing the Death of the Body is so terrible that it causes so much fear in us, that of the Soul should cause much greater grief and amazement. God has sent the former to those whom we grieve for, we hope he has put away the latter; let us then consider the greatness of our Happiness by the greatness of our Miseries, and let the excess of our Sorrow be the measure of our Joy.

One of the most Solid and best Services we can do for the Dead, is to do those things they would desire of us, if they were living in the World; by this means we make them as it were live in us, seeing it is their Counsels that live and act in us: And as Hereticks are punish'd in the other World for the Sins wherein they have engag'd their Followers; in whom their Poison as yet remains; so the Dead are recompens'd for those that have follow'd them by their good Counsels and Example.

5. \* Man is certainly too unable to judge rightly of the state of future things: Let us therefore hope in God, and not weary our selves by our indiscreet and rash Curiosity. Let us refer our selves to God to Govern our Lives, and that Grief may not predominate in us.

Saint *Austin* teaches us, *That there is in every Man a Serpent, an Eve, and an Adam.* The Serpent is the Senses and Nature, the Eve is the Lustful Appetite, and the Adam is Reason.

Nature tempts us continually, the Sensual Appetite is ever craving, but Sin is not finish'd, unless Reason consents.

Let us then suffer this Serpent and Eve to act if we cannot hinder them; but let us pray  
God



God that his Grace would so strengthen our *Adam*, that he may continue Victorious, that Jesus Christ may be Conqueror, and that he might Reign for ever in us.

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*Sundry Meditations.*

1. **T**He more knowledge we have, so much the more we find that there are perfect Men. Common People see no difference betwixt Men.

2. \* One may have good Sense and yet not perceive all things aright, for there are some that may judge aright in some things, that are deceived in others; some draw true Consequences from few Principles; others draw right Consequences from things where there be many Principles: for example, some do well comprehend the effects of Water, wherein there is but few Principles, but whose Consequences are so fine, that 'tis only a very diligent search can attain to it; yet these may not (it may be) be any great Geometricians, because Geometry comprehends a great many Principles; and some kind of Wit may be such, that it can penetrate a few Principles to the bottom, and yet may not penetrate those things wherein there are many Principles.

There are then two sorts of Wits, one that penetrates vigorously and profoundly the Consequence of Principles, and that is the Polite Wit; the other comprehends a great many Principles without mingling them, and that's the Wit of Geometry; the one is strength and clearness

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clearness of Wit, the other is largeness of Wit. Now the one of these may be without the other; Wit may be strong and narrow, and also may be large and weak.

There's a great difference betwixt the Wit of Geometry, and a refin'd Wit: In the one the Principles are clear, but remote from common usage, so that one has some difficulty to look that way for want of use; but turn a little that way and the Principles will appear plainly, and one must have the Understanding very corrupt to reason ill upon such Principles as must needs be seen.

But in the refin'd Wit the Principles are in the common use, and visible to the sight of all the World. One has no need to turn about, nor to give themselves any inconvenience; there needs only to have a clear sight; but it must be clear; for the Principles are so fine, and in such great number, that 'tis almost impossible but they will be lost; now the omission of one Principle leads into Error: So that one must be clear sighted to perceive all the Principles, and then the Judgment sound, not to reason on false Principles.

All Geometricians should then be Witty, had they a clear sight, for they don't Reason ill upon the Principles they know; and the fine Wits would be Geometricians, could they but turn their sight towards the unaccustomed Principles of Geometry.

The cause therefore that some great Wits are not Geometricians, is, that they can by no means turn themselves to the Principles of Geometry; but the Reason that Geometricians are not subtil, is because they don't see what is before

fore them; and that being accustom'd to the plain and clear Principles of Geometry, and not to discourse, till after they have seen and examin'd their Principles, they are at a loss in matters of Wit, after which manner Principles are not handled; they can scarce be seen; one understands rather than sees them; it is very difficult to make them be understood by those that don't understand them of themselves. They are things so nice, and in such great number, that one must have a clear and quick Sense to perceive ~~them~~, and yet not be able to shew them in order as in Geometry; because one does not know the Principles, and would be a thing impossible to undertake: All at once, one must see the thing at one view, and not by a gradual Reasoning, at least to a certain degree. So that 'tis seldom Geometricians are Witty, or that the Witty are Geometricians, because Geometricians will handle witty things Geometrically, and thereby make themselves ridiculous, going about to begin by Definitions, and then afterwards by Principles, which is not the manner of proceeding in this kind of Reasoning; not but the mind doth it, but it does it silently, naturally, and without Art; the expression of it is beyond the power of Men, and the knowledge of it belongs but to very few.

Refin'd Wits on the contrary being thus accustomed to judge at one view, are so startled when there is laid before them Propositions that they don't understand, and for the clearing of which they must pass through difficult Principles and Definitions, that they were not wont to see so particularly, that they are soon wearied and discouraged. But false Wits are neither subtil nor Geometricians.

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Geometricians that are only Geometricians are of a subtil Wit, provided that all things are explain'd to them by Definitions and Principles, else they are false and insupportable, for they are not right but upon Principles well explain'd : And the Witty that are nothing but Wits, have not patience to descend to the first Principles of imaginary and speculative things, which they never have seen in the World nor in Custom.

3. \* Death is more supportable when 'tis not thought of, than 'tis to think of Death without peril.

4. \* Sometimes it happens, that one takes such Examples to prove certain things; that these very things may be taken to prove the Examples, which yet nevertheless works its effect; for one often thinks the difficulty is in what one would prove; one finds the Example more clear; so when one would represent a general, one gives a particular Instance in some case; but if one would shew a particular Case, one begins by the general Rule: One always finds the thing difficult that one would prove, and that clear; that one emploies to prove it; for when one proposes a thing to prove it, ones Imagination is taken up, that the thing is obscure, and on the contrary, that that which is to prove it, is clear, and so 'tis easily understood.

5. \* We think all Men conceive and feel after the same manner, the Objects which present themselves to them; but we are much mistaken, for there is no Proof of this. I find the same words are apply'd in the same occasions, and when two Men, for instance, look upon Snow, they both of them express the sight of this Object, by the same Words, in saying it is white; and

and by this likeness of Application, one draws a strong conjecture of a Conformity of Idea ; but this is not absolutely convincing, although the greater odds is in the affirmative.

6. \* All our Reasoning tends only to submit to Knowledge : But Fancy is like, and contrary to Knowledge ; like, because it doth not Reason ; contrary, because false : So that it is very difficult to distinguish betwixt these Contrarieties. One says, my Opinion is Fancy, and that his Fancy is Knowledge ; and I say the same on my side ; there is need of a Rule ; Reason offers it self, but it is pliable to every Sense, and so there is none.

7. \* Those that judge of a work by Rule, are like those that have a Watch, in Comparison of those that have not. One says, We have been here two Hours ; another says, 'Tis but three quarters of an Hour ; I look on my Watch ; I say to one, You are tired, and to the other, Your time passes away pleasantly, for 'tis an Hour and a half ; and I laugh at those that say that the time seems tedious, and that I judge by Fancy, they don't know that I judge by my Watch.

8. \* There be some that speak well but don't write well ; it is, that the place, the support, &c. warms, and draws from their Mind, more than would probably be found there without those helps.

9. \* What there is of good in *Montaigne's* Book, is not to be had without difficulty : What there is of ill, I mean except Conversation, might have been corrected in a Moment, had he but been warn'd that he wrote too many Stories, and spoke too much of himself.

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10. \* It is a great mischief to follow the exception instead of the Rule; one must be severe and contrary to the exception. Nevertheless it being certain there be exceptions from the Rule, one must judge severely, but withal justly.

11. \* It may be truly said in one sense, that all the World is in a mistake; for although the Opinion of the People is sound, yet they are not so in the Brain, because they think Truth is where it is not: Truth is indeed in their Opinions, but not in the part they think it is.

12. \* There are but few that are capable to invent, there are very many that are not capable, and therefore by consequence the greater number; and 'tis commonly seen they refuse to the inventors, the Glory they deserve, and that they seek by their Inventions; if they go on resolutely and will have it, and go to undervalue those that cannot invent, all they get for their pains, is, That they are called by ridiculous Names, and are termed Dreamers: One must therefore take care of boasting of this advantage, as great as it is, and one ought to rest satisfi'd to be counted one of the little number of those that know the value of it.

13. \* The Mind believes naturally, and the Will loves naturally: So that for want of true Objects, they will fix upon false ones.

14. \* Many true things are contradicted, many false things pass without contradiction; Contradiction is no mark of Fashood, nor Allowance is no mark of Truth.

15. \* *Cæsar* me thinks was too old to think of Conquering the World; this Dream was fitter for *Alexander*; he was a young Man, hard to be rul'd; but *Cæsar* might have been more stay'd.

16. \* All

16. \* All the World sees, one labours at uncertainty, by Sea, by Land, at the Wars, &c. but all the World don't see the Rule of the Persons that shew one ought to do it. *Montaigne* saw that one is displeas'd at a dull head, and that Custom is all, but he saw not the Reason of this Effect; those that see the Effects and not the Causes, are, in regard to those that see the Causes, like those that have only Eyes, in comparison of those that have Understanding; for Effects are as it were sensible, and Reasons are only visible to the Understanding; and though 'tis by the Understanding those Effects are seen, this Understanding is in comparison of the Understanding that sees the Causes, as the Corporal Senses are in regard of the Soul.

17. \* The sense of the deceitfulness of present Pleasures, and the Ignorance of absent Pleasures, cause inconstancy.

18. \* If we dream'd every night the same thing, happily it might affect us as much as the things we see every day: And if a Tradesman was sure every Night to dream twelve Hours that he was a King, I think he would be as happy as a King that should dream twelve Hours every Night that he was a Tradesman: If we should dream every Night we were pursu'd by Enemies, and disturb'd by these frightening Fancies, and that we passed the days in sundry Occupations, as when one is on a Journey, one should suffer almost as much as if the thing was really true; and we should be as much afraid of sleep, as if we were to enter into such troubles effectively; and indeed it would be almost as bad, as if the things were really acted. But because Dreams are all different,

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and do vary ; what is there seen does much less affect, than what one sees awake, by reason of the continuance ; which yet is not so equal, but it changeth also, but not so suddenly, or but seldom ; unless it be in travelling, and then one says, Me thinks I dream ; for Life is a Dream, a little more inconstant.

19. \* Kings and Princes recreate themselves sometimes ; they be not always on their Thrones, that would weary them ; Greatness must be laid aside the better to be relish'd.

20. \* My humor does not depend much on the Weather : I have my fair and foul Weather within my self, the good or ill success of my Affairs don't move me much neither. I sometimes set my self against ill Fortune, and the Glory of overcoming it, makes me master it with Pleasure ; whereas at other times I am indifferent, and as 'twere dissatisfi'd even in Prosperity.

21. \* It is pleasant to consider that there are certain People in the World, that having renounced all the Laws of God and Nature, yet have made themselves Laws that they exactly obey ; as for instance, Robbers, &c.

22. \* Those great Raptures of Mind the Soul sometimes reaches to, are things that it does not keep up unto : It flies up, but suddenly falls back again.

23. \* Man is neither Angel nor Beast ; and the mischief is, he that would be thought an Angel acts the Beast.

24. \* Provided one knows the chief Passion of any Body, one may easily please him ; nevertheless every body has Fancies contrary to his own good, even in the very Idea he has of good, and this



this is a variety that puts those to a loss that would gain their Affection.

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25. \* A Horse don't strive to be admir'd by his Companion; there is indeed some emulation seen betwixt Horses in running a Race, but it don't continue, for put them up in a Stable, the ugliest and dullest will not therefore part with his Oats to the other. It is not so amongst Men, their Virtue is not satisfi'd with it self, and they are not satisfi'd unless they get some benefit by it over others.

• 26. \* As one impairs the Mind, so one also spoils the Understanding: Our Mind and Knowledge is fram'd according to our Discourse and Company; good or bad Company does make or marr us. It above all things therefore concerns us to know how to make a good choice, to mend and not spoil it, and one can't make this choice, if one has not already formed, and not spoil'd it. So that here's a Circle, and happy are they that are got out of it.

27. \* One thinks naturally one is more capable of attaining the Center of things than to embrace their circumference. The visible extent of the World doth surpass us visibly. But as it is we that do surpass little things, do think our selves the more capable of enjoying them: Nevertheless there's as much capacity requisite to attain to nothing, as to arrive at all; that that's infinite, is required both for one and the other; and I suppose they who can comprehend the last Principles of things, may also attain to understand that that's infinite; the one depends on the other, the one leads to the other; the extremities meet, and by reason of their distance, do rejoin, and meet in God, and in God alone.

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Man, for instance, has relation to all he knows; he has need of Place to contain him, Time to dure, Motion to live, Elements to compose him, of Heat and Food to nourish him, of Air to breath; he sees the light, he feels the Body. To conclude, all things are appointed for him.

To know then what Man is, 'tis necessary to see wherefore he requires Air to subsist; and to know what Air is, it should be known wherein it relates to the Life of Man; a Flame can't subsist without Air; then to know the one, one must also know the other.

All things being caused, and causing, helped, and helping, mediately and immediately, and all things depending on one another, by a natural and insensible Band, that binds the most distant and different things, I hold it as impossible to know the parts without knowing the whole, as it is to know the whole without knowing distinctly the several parts.

And what it may be most contributes to our weakness of knowing things, is, that they are single in themselves, and that we are compos'd of two opposite Natures of divers kinds, of Body and Soul; for 'tis impossible that the part which reasons in us, should be other than Spiritual: And if it should be pretended that we were simply Corporeal, this would much more exclude us from the knowledge of things, there being nothing so inconceivable as to say, That the matter is able to know it self.

It is this Composition of Body and Soul that has caus'd almost all the Philosophers to mix the Ideas of things, and to attribute to Bodies that which appertains to the Soul, and to the Soul those things which can only relate to  
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the Body; for they affirm confidently, that Bodies tend downwards, that they tend to their Center, that they shun their destruction, that they dread vacuity, that they have Inclinations, Sympathies, and Antipathies, that they are every thing that belongs only to Spirits; and speaking of Spirits, they consider them as in a place, and treat them of moving from one place to another, which are things that appertain only to Bodies, &c. Instead of receiving the Idea of things in us, we colour with the Qualities of our mixt Being, all the single things we behold.

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Who would not believe in seeing us make all things of Body and Soul, but that mixture should be easily enough understood by us? Nevertheless 'tis the thing we least of all understand. Man is to himself the most prodigious Object of Nature; for he can't conceive what thing the Body is, and much less what his Soul is, and least of all, how the Body and Soul come to be united together; this is the greatest of his Wonders, and yet 'tis his very Being. *Modus quo corporibus adhæret Spiritus, comprehendendi ab hominibus non potest; & hoc tamen homo est.*

28. \* When in things of Nature, the knowledge whereof is not necessary to us, there are some things, the certainty whereof we do not know, it may not be hurtful, that there should be a common Error that may fix the Mind of Man; as for Instance, the Moon, to which is attributed the change of Seasons, the progress of Sickneses, &c. for 'tis one of the greatest weaknesses of Man, to have a restless Curiosity to know things out of his reach; and I don't know if it be not less hurtful to him to be in an Error in things of this Nature, than to rest in this unnecessary Curiosity.

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XXXI.

29. \* If Thunder should only fall in low places, Poets and those that know only to discourse of things of this Nature, would want Proofs.

30. \* This Dog is mine, said those poor Children; That's my place in the Sun: This is the beginning and Image of the Usurpation of all the Earth.

31. \* Wit has one sort of proceeding, which is by Principles and Demonstrations; the Heart has another: One don't prove that one should be loved, by relating in order the causes of Love; that would be ridiculous.

Jesus Christ and Saint *Paul* chose rather to follow this way of the Heart, which is that of Charity, rather than that of Wit; for their Principal aim was not to instruct, but to cherish. Saint *Austin* did the same: this order consists chiefly in enlarging upon each Point that relates to the end, to make it more visible.

32. \* One commonly fancies *Plato* and *Aristotle* to be always in their Robes, and grave serious Persons; whereas they were good Fellows, that laugh'd and made merry with their Friends: And when they wrote their Laws, and Treatises of Policy, it was in their Pastimes, and Diverting themselves. It was the least Serious, and least Philosophical part of their Life; the most Philosophical part, was, to live plain and quietly.

33. \* There be some that do wholly veil Nature; there's no King amongst them, but an August Monarch: No *Paris*, but a Capital of the Kingdom; sometimes *Paris* must be called *Paris*; and other whiles, it must be called the Metropolis of the Kingdom.

34. \* When

34. \* When in a Discourse one finds Words repeated, and going to alter them, one finds them so fit, that it would spoil the Sense, then they must be let alone; this is the distinction, and 'tis only blind Envy that don't know this Repetition is proper in that place; for there's no general Rule.

35. \* Those which make *Antitheses* in forcing Words, are like those which make false Windows for Symmetry; their Rule is not to speak true, but to make true Figures.

36. \* One Language in regard to another, is a Cypher, where Words are changed into Words, and not Letters into Letters. And so an unknown Language may be Decypher'd.

37. \* There is a Model of Fancy and Beauty, which consists in a certain likeness betwixt our weak or strong Nature, such as 'tis, and the thing that pleases us: All that's formed after this Model pleases us, House, Song, Discourse, Verse, Prose, Women, Birds, Rivers, Trees, Chambers, Cloths. All that is not after this Model, dislikes those that have any apprehension.

38. \* As some say Poetical Beauty, so one should also say Geometrical Beauty, and Beauty Physical: nevertheless 'tis not said so; the Reason is, because one knows what the Object of Geometry is, and what the Object of Physick, but 'tis not known wherein consists that sweetness, which is the Object of Poetry. One does not know what that natural Model is that must be imitated; and for want of this knowledge, they have invented some odd Terms; Golden Age, Wonder of our Age, Fatal Rays,

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Bright Star, &c. and this kind of stuff is called Poetical Beauty. But who should fancy a Woman dress'd up after this Model, would see a pretty kind of Lady, cover'd all over with Looking-glasses, and Tinsel Chains; and instead of finding her to ones Mind, one could not chuse but laugh at the sight; because one knows better wherein a Womans dress consists, than the garb of Poetry. But it may be those that don't understand it, may admire her in this Equipage, and in many Villages she would be thought to be a Queen; therefore some call Songs made after this Model, the Country Queen.

39. \* When a natural Discourse sets forth a Passion or Effect, one finds in themselves the Truth of what one hears, which was in it before one knew it, and one finds themselves inclin'd to love him that made us know it; for he shews us not his good, but our own, and so this kindness makes us love him; besides that this community of knowledge that we have with him, necessarily inclines the Heart to love him.

40. \* There must be in Eloquence, Sweetness and Reality; and this pleasingness must be real.

41. \* When one finds a natural Stile, one is surpris'd and ravish'd with it, for one thought to see an Author, and one finds a Man; whereas those that are Judicious, and that seeing a Book, thinking to find a Man, are surpris'd to find an Author: *plus poëtiquement qu'à l'humain locutus est.* Those do much honour Nature, that tell her she can speak of all things, and even of Theology.

42. \* The

42. \* The last thing one finds in composing a Book, is to know what part to set foremost.

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43. \* In Discourse one should not turn the Mind from one thing to another, unless it be to give it ease, and that too at a convenient time, and not otherwise; for those that would give ease unseasonably, do but cause trouble: One is displeas'd, and then regards nothing; so hard it is to obtain any thing of Man, but by Pleasure, which is the Money for which we part with any thing.

44. \* Man is a lover of Malignity, but 'tis not against the Wicked, but against the Happy proud, and 'tis to be deceiv'd to judge otherwise.

Martiall's Epigram upon the Blind is naught, for it don't Comfort them, and only gives a Point to the Glory of the Author: What is not for the Author is worth nothing. *Ambitiosa recidet ornamenta*; those that have human and tender Thoughts, should be pleas'd, and not those who are barbarous and inhumane.

6.  
XXXII.

## P R A Y E R.

*To desire of God the right use of Sickness.*

I.

**L**ORD thy Spirit is so good and so sweet in all things, and thou art so Merciful, that not only the Prosperities, but even the sufferings which befall the Elect are effects of thy Love; give me Grace not to act as a Heathen in the State whereinto thy Justice has reduced me, but that as a true Christian I may own thee for my Father and my God, in what condition soever I am; for the change of my Condition makes nothing to thee, for thou art always the same, though I am subject to change; and thou art the same God when thou afflictest and punishest, as when thou dost comfort and shew compassion.

II.

Thou gavest me Health to serve thee, and I have converted it to a prophane use, now thou sendest me Sickness to correct me, suffer me not to abuse it to provoke thee by my impatience. I have not rightly improved my health, and thou hast justly punish'd me; suffer me not to slight thy Correction. And seeing the Corruption of my Nature is such, that it makes thy favours pernicious to me, Grant, O my God, that thy powerful Grace may make



make thy Chastisements profitable to me. If my Heart has been full of Love for the World whilst it had any vigour; abate this vigour for my good, and make me incapable of enjoying the World, whether it be through weakness of Body, or through Zeal of Charity, that I might enjoy thee only.

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## III.

O God, before whom I must give an exact account of all my Actions at the end of my Life, and at the end of the World; O God who sufferest the World, and all things in the World, to subsist, only to exercise thine Elect, or to punish Sinners; O God who leavest impenitent Sinners in the delicious, but Criminal use of the World; O God, who killest our Bodies, and at the instant of Death separatest our Soul from all that it loved in the World; O God, who wilt take me away at the last moment of my Life from all those things I delighted in, and whereon I set my Heart; O God, who at the last day wilt consume Heaven and Earth, and all Creatures therein contained, that all Men might see that 'tis thou only that subsistest, and that therefore thou only deservest to be loved, because nothing is permanent but thou; O God, who wilt destroy all vain Idols, and all these wicked Objects of our Passions: I Praise thee my God, and will Bless thee all the days of my Life, inasmuch as thou hast been pleas'd to prevent this dreadful Day in my behalf, by destroying as to me, all things, by the weakness wherein thou hast put me. I Praise thee my God, and will bless thy Name as long  
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as I live, in that thou hast been pleas'd to make me unable to enjoy the Pleasures of Health, and the Pleasures of the World; and in that thou hast in some sort destroyed, for my good, the deceitful Idols, which thou wilt absolutely destroy for the confusion of Sinners, in the great Day of thy Wrath. Grant, Lord, that I may judge my self after this destruction which thou hast made in my regard; to the end thou maist not judge me thy self after the general destruction which thou wilt make of my Life and of all the World: For Lord, as at the instant of my Death, I shall find my self separated from the World, stript of all things, standing in thy Presence to answer thy Justice for all the Motions of my Heart, grant that I may look on my self in this Sickness as in a kind of Death, separate from the World, depriv'd of all the Objects, wherein I placed my delight, standing in thy Presence to implore of thy Mercy the true Conversion of my Heart; that so I may have and feel extraordinary Comfort, that thou art pleas'd now to send me a kind of Death to exercise thy Mercy, before thou sendest me Death effectively, to exercise thy Judgment. Grant therefore, O my God, that as thou hast anticipated my Death, I may prevent the rigor of thy Sentence, and that I may examine my self before thy Judgment, that I may find Mercy in thy Presence.

#### IV.

Grant, O my God, that I adore in silence, the order of thy wonderful Providence in the conduct of my Life, that thy Chastisements may

may comfort me, and that having lived in the bitterness of my Sins during the time of Peace, I may taste the Heavenly sweetness of thy Grace, during the healthy Afflictions wherewith thou dost visit me. But I acknowledge, my God, that my Heart is so hardned, and full of Ideas, Cares, Molestations, and Thoughts of this World, that neither Sicknes, nor Health, neither Discourse nor Books; thy Holy Scriptures nor the Gospel, neither Fasting, Mortifications, nor Works of Charity, and Mercy, nor Miracles, nor the use of thy Sacraments, nor all my indeavours, nor those of all the World put together, can contribute any thing towards my Conversion, unless thou art pleas'd to accompany all these things with an extraordinary assistance of thy Grace: Therefore, my God, I come unto thee, Omnipotent God, to demand that of thee which all Creatures together cannot give me; I should not have the confidence to lift up my Voice unto thee, if any body else could help me. But, O my God, as the Conversion of my Heart (which I beg of thee) is a Work that surpasseth the strength of Nature, I cannot but address my self to the Almighty Author, and Master of Nature, and of my Heart; to whom should I cry Lord, to whom should I go but to thee? nothing but God can fill and satisfy my expectation: It is God only that I seek for and that I desire; and 'tis to thee only, O my God, that I address my self that I might enjoy thee. Open my Heart, Lord, enter into this Rebellious place, which has been desir'd with Sin; it keeps it in subjection, enter thereinto as into the strong Mans House, but first bind the strong Man that Rules in it, and then take all the Riches therein.

Lord

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Lord take my Affections, which the World had stollen ; wilt thou accept this Treasure ? rather reassume it, seeing 'tis to thee it appertains, as a Tribute I owe unto thee, for thy Image is stamped upon it. Thou didst there ingrave it, Lord, at the instant of my Baptism, which is my second Birth, but 'tis quite blotted out ; the Idea of the World is so ingraven in it, that thine cannot be seen. Thou alone hadst power to make my Soul, and thou only art able to renew it ; thou only wert able to stamp thine Image upon it ; thou only art able to restore it, and to renew thy decayed Image ; that is to say Jesus Christ my Saviour, who is thy Image, -and the Character of thy Glory.

# V.

O my God, how happy is the Heart that can love so charming an Object, that don't dishonour it, but in whom 'tis so safe to trust ; I find I cannot love the World without displeasing thee, without hurting and dishonouring myself, and nevertheless the World is the Object of my delight. O my God, how happy is that Soul of whom thou art the delight, because it can willingly love thee, not only without scruple, but also with pleasure ! How firm and durable is her Happiness, seeing her expectation shall not be frustrated, because thou shalt never be destroy'd, and that because neither Death nor Life shall ever separate her from the Object of her delight, and that the same moment that shall plunge the wicked with their Idols into common Misery, shall unite the Righteous with thee in a common Glory ; and as the one shall be destroyed

destroyed with the perishable Objects which they delighted in, so the others shall abide for ever in the Object that Eternally subsists of himself, whereunto they were strictly united. O how happy are those that with free Liberty, and full bent of their Will, do freely and perfectly love that which they are necessarily obliged unto.

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## VI.

Accomplish, O my God, the good Desires thou art pleas'd to give me ; be thou the End, as thou art the Beginning. Crown thy own Gifts, for I confess they are from thee : Yes, my God, and very far from thinking there is any Merit in my Prayers, that should oblige thee of necessity to grant them. I most humbly confess, that having given my Heart to the Creatures, which thou madest only for thy self, and not for the World, nor for me, I can expect no Grace but meerly from thy Mercy, seeing there is nothing in me might invite thee to it ; and that all the natural Motions of my Heart, being inclin'd to the Creatures, or to my self, cannot but displease thee : I therefore give thee Thanks, my God, for the good Motions thou givest me, and even for that which thou givest me, that I give thee Thanks.

## VII.

Touch my Heart with Repentance of my Sins, seeing that without this inward Grief, the outward Evils thou layest on my Body will be a farther occasion of making me transgress ; make  
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me fully understand that bodily Pains are nothing else but the Punishment and Figure both together, of the Evils of the Soul. But, Lord, grant that they may also prove the Remedy, in making me consider in the Punishments I feel, those which I did not feel in my Soul, although I was sick and over-run with Ulcers; For, Lord, the greatest of these Evils, is this insensibleness and extream weakness, that had deprived the Soul of all Sense and feeling of its own Miseries: Make me to feel them sharply, and that the residue of my Life may be a continual Repentance for the Offences which I have committed.

### VIII.

Lord, though my Life past has been exempt from heinous Crimes, from which thou hast put from me all occasions, yet it has been very odious in thy sight, by my continual negligence in thy Service, by the ill use of thy Holy Sacraments, by despising thy Holy Word and Motions of thy Spirit, by the Sloath and unprofitableness of my Thoughts and Words, by the loss of my time, which thou gavest me only to adore and serve thee, and seek in all my Businesses the means to please thee, and to be sorrowful for the Sins are daily committed, and which the best Men are subject unto, so that their Life should be a continual course of Repentance, without which they are in danger of falling from their Righteousness. So, O my God, I have always been contrary to thee.

## IX.

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Yea, Lord, even to this Day I have been deaf unto thy Holy Inspirations; I have despised thy Oracles; I have judged contrary to what thou judgest; I have opposed the Holy Maxims which thou didst bring into the World from the bosom of thine Everlasting Father, and according to which thou wilt Judge the World. Thou sayest, Blessed are those that weep, and Woe be to those that laugh; but I have said, Wretched are they that are sorrowful, and Happy are those that rejoice. I have said, Happy are those that enjoy a large Fortune, and a glorious Reputation, and full State of Health; and wherefore have I esteemed them Happy, but only because these advantages should give them the greater opportunity with ease to enjoy the things of this World, that is to say, to displease thee. Yea, Lord, I confess I have accounted Health a Blessing, not because 'tis a Means the better of serving thee, to spend the more Days and Nights in thy Service, and to do good to Neighbours; but because by means thereof I could with the greater Freedom and Liberty, give my self up to the enjoyment of the abundance of the things of this Life, and the better enjoy the dangerous Pleasures of Sin; do me the favour, Lord, to rectifie my depraved Reason, and to conform my Thoughts unto thine: Let me count my self Happy in Affliction, and that in my being unable to act outwardly, thou mayest in such manner purifie my Thoughts, that they may no longer oppose thy Will, that so I may feel thee within me, be-  
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cause I cannot seek thee outwardly by reason of my weakness: For, Lord, thy Kingdom is within thy Children, and I shall find it within me, if I there find thy Spirit and thy Will.

## X.

But, Lord, what shall I do to prevail with thee to shed forth thy Spirit on this miserable Clay; all that I am is odious unto thee, and I can find nothing in me that may be acceptable in thy sight: I see nothing in me, Lord, but only my Sorrows, that have any resemblance with thine; consider therefore, O Lord, the Evils that I suffer, and those that hang over my Head. Look with an Eye of pity on the Wounds that thy hand has made in me: O my Saviour, thou didst love thy suffering in Death; O God, who becamest Man only to suffer more than any Man, for the Salvation of Men; O God, who wast not Incarnate till after the Sin of Man, and that tookest not a Body, but therein to suffer all the Evils that our Sins deserved; O God, who so lovest the Bodies that suffer, that thou didst choose for thy self the Body the most loaden with suffering that ever was in the World; accept my Body, not for its own sake, nor for the sake of any thing it has, for there is nothing in it but deserves thine Anger; but for the Pains it endures, which alone can be worthy of thy Favour. Love my Sufferings, Lord, and let my Sorrows invite thee to visit me. But to finish the preparation of thine abode, Grant, O my Saviour, that if my body has that in common with thine, that it suffers for mine Offences; my Soul may



may also have that in common with thine too ; that it might be in sadness for the same Offences, and that so I may suffer with thee, and as thou didst, in my Body and in my Soul, for the Sins which I have committed.

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# XI.

Grant me the Grace, Lord, to join thy Consolations to my Sufferings, that I may suffer as a Christian : I don't desire to be free from Sufferings, that's the recompence of Saints ; but I desire not to be abandon'd to the Sorrows of Nature without the Comforts of thy Spirit, for that's the Malediction of Jews and Infidels. I don't desire to have a fulness of Consolation without any Suffering, for that's the Life of Glory ; neither do I desire to be in a fullness of Evils without Comfort, this is the State of Judaism. But I desire, Lord, to feel altogether, the sadness of Nature for my Sins, and the Comforts of thy Spirit by thy Grace, for that's the true State of Christianity : Let me not feel sadness without Consolation, but let me feel sadness and Comfort both together, that I may at length attain to feel only thy Consolations without any Grief. For, Lord, thou didst let the World languish without consolation before the coming of thy only Son ; now thou comfortest, and softenest the Sufferings of thy Children by the Grace of thy beloved Son, and thou wilt fill with perfect Happiness thy Saints in the Glory of thine only Son : These are the admirable steps by which thou conductest thy Works : Thou hast drawn me out of the First, make me to pass through the Second, to arrive at

the Third; Lord it is what I heartily beg of thee.

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## XII.

Suffer not that I may be in that distance from thee, that I may consider this Soul sorrowful unto Death, and this Body pressed by Death for my Sins, and not rejoice to suffer both in my Body and in my Soul: For what is there more shameful, and yet more common in Christians, and even in my self, than whilst thou didst sweat Blood to expiate our Offences, we live in Pleasures? That Christians who make Profession to belong to thee; that those who by Baptism have renounced the World, solemnly in the Face of the Church, to Live and Die with thee; that those that make Profession to believe the World Persecuted and Crucified thee; that those that believe thou didst expose thy self to Gods anger and to the rage of Men, to ransom them from their Sins; that those, I say, that believe all these Truths, that consider thy Body as the Sacrifice that was deliver'd for their Salvation; that consider the Pleasures and Sins of the World, as the only Subject of thy Sufferings, and the World it self as thy Executioner; yet should seek to Pamper their Body with these same Pleasures, in this same World; and that those that cannot without horror see a Man embrace and cherish the Murderer of their Father, that gave himself to Death to restore them to Life; how they can live, as I have done, with full delight in the World, which I very well know was the Murderer of him that I acknowledge to be

be my Father and my God, and that gave himself to the Death for my Salvation, and that bore in his Body the Punishment due to my Sins: It is just, Lord, that thou shouldst put a stop to such Sinful Delights as those were, wherein I rested under the Shadow of Death.

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## XIII.

Take therefore from me, Lord, the sorrow which Self-love might give me for my own Sufferings, and by reason that Worldly things don't succeed according to the Inclinations of my Heart, that tend not to thy Glory: But be pleased to cast me into a sorrow conformable unto thine; let my Sufferings in some measure pacifie thine Anger: Make them be an occasion of my Conversion and Salvation. Let me not henceforth desire Health nor Life, but that I may employ, and end them for thee and with thee, and in thee. I don't ask Health, nor Sicknes, nor Life, nor Death, but that thou wouldest dispose of my Health and Sicknes, of my Life and Death, for thy Glory and my Salvation, and for the good of thy Church and Saints, of which I hope, by thy Grace, to make a part. Thou only knowest what is expedient for me; thou art the absolute Disposer of all things, do what seems good in thy sight. Give unto me, take away from me, but conform my Will to thy Holy Will, and that in an humble and perfect submission, and Holy confidence, I may prepare my self to receive the Decrees of thine Eternal Providence, and that I may equally adore all things that proceed from thee.

## XIV.

Grant, O my God, that in a constant Uniformity of Mind, I may receive all sorts of Events, because we don't know what to ask for, and that I cannot desire one thing rather than another without Presumption, and without making my self a Judge, and liable to answer the consequences, which in thy Wisdom thou hast justly hid from me. Lord, I know, I know but one thing, which is, That 'tis good to serve thee, and that 'tis ill to offend thee; besides this, I don't know which is worst or best in any thing: I can't tell which is best for me, Health or Sicknes, Riches or Poverty, or any thing else in the World; these things pass the Skill of Men and Angels to discern, and are hid in the secrets of thy Providence, which I humbly adore, and will not presume to pry into,

## XV.

Grant therefore, Lord, that such as I am, I may conform my self to thy Will, and that being sick as I am, I may glorifie thee in my Sufferings; without them I cannot attain to Glory, and thou thy self, my Blessed Saviour, wouldst not arrive thereunto by any other way: It is by the marks of thy Sufferings that thou wert known to thy Disciples; and it is by Sufferings that thou dost also know those that are thy Disciples: acknowledge me therefore for thy Disciple in the Pains which I suffer both in my Body and Mind, for the Offences which I have committed. And because nothing is well  
pleasing

pleasing to God but what is offerr'd up by thee, conform my Will to thy Will, and my Sufferings to those which thou hast suffered; grant that mine may become thine; unite me unto thee, fill me with thy self and thy Holy Spirit. Enter into my Heart and Soul, to bring thither my Sufferings, and to continue to maintain in me what is yet behind to suffer of thy Passion, which thou dost fulfil in thy Members until the full consummation of thy Body; that so being fill'd with thee, it might no longer be I that do live and suffer, but that it might be thou that dost live and suffer in me, O my Blessed Redeemer; and that so having some little part of thy Sufferings, thou mayest fill me intirely with the Glory they brought thee unto, in which thou livest with the Father and the Holy Ghost, World without End. *Amen. Amen.*

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XXXII.

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F I N I S.

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A  
DISCOURSE

Upon  
Monfieur *PASCALL'S*  
THOUGHTS:

Wherein is endeavour'd to fhew the  
Scope of his Defign.

As alfo another  
DISCOURSE

On the PROOFS of the  
Five Books of *MOSES*.

As alfo a  
TREATISE,

Wherein is fhew'd that there are *DEMONSTRATIONS* of another kind,  
and that fuch may be given for the  
Christian Religion.

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*London*, Printed for *Jacob Tonfon* at the *Judge's-Head* in *Chancery-lane* near *Fleet-street*. 1688.





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TO THE  
HONOURABLE  
SIR  
John Hewet,  
BARONET.

Honoured Sir,

**W**Hen a Man is upon taking a long Journey he prepares himself accordingly, and Emploies what time he has to spare in settling his most Important Affairs. Daily Experience shews the uncertainty of Life; the World is but a Passage; how many do we see come to their Journeys End, by the Sword, Sickneses, and a Thousand sorts of Accidents? In the Grave there is neither Action nor Invention; therefore what I find requisite to be done, I love to do it with all my Might.

## The Epistle Dedicatory.

*The Body with the Sensitive part relating to it, shall be gone hence and be seen no more till the general Audit, and who can tell how soon? But the Will, the Memory, the Intellective part of Man shall never Die, it shall to all Eternity be Happy or Miserable, by looking back on what it Acted in the Inch of Time was lent in this World.*

*Next to my acknowledgment to God for making me in his own Likeness, and for restoring his lost Image in me by his Blessed Son, I endeavour and desire to shew my Gratitude to all my Worthy Friends and Benefactors for their kindnesses to me : And amongst them, I should think my self guilty of a Crime punishable by the Judges, not to own the great Obligations I have to Sir John Hewet in particular.*

*It is not yet twice Seven years since my Honour'd Friend, your good Father, of his own Inclination, was the Instrumental Cause of settling me in a Publick Imployment in His Majesties Service, where amongst many other Pleasures and Benefits I enjoy'd, I design'd to Translate the History of the Eucharist into English, and in order thereunto, I had writ and perfected near one Fourth part of it. But that Work and Subject was of too great Weight and Purity to be handled by a Publican, therefore God (who sees not as Man sees) was pleas'd to call me from the Receipt of Custom, and when at a convenient time, and place of Retirement, I thought to have reassum'd my Business, seeking the Papers I thought*

## The Epistle Dedicatory.

*I had in advance by me, by some Accident or other they miscarry'd, so that not finding them, I was struck into such a damp, that I had Thoughts of wholly quitting my Design about that Book. God was not pleas'd any part of the Old Materials should serve in the Building, he would have it all of a new Lump, so I set my self a work De novo, and with Gods Blessing and Assistance, accomplish'd my desire, as well for my own satisfaction, as to gratifie my Friends.*

*I have liv'd a good while in the World, and have concern'd my self but with few Persons, nor Businessses, nor do I much desire it; I desire as Dr. Donn did, to swim like a Fish, quietly to my Long Home: Those Providence has directed me unto, are of the best sort, and Curious enough, as some very well know. What is within the compass of my little Power to do, or give, or say, I do it with a great deal of Fidelity and Chearfulness: If I have not succeeded in some things, Almighty God has abundantly heard me in others, that it may be are more Expedient.*

*You are pleas'd to tread your Fathers Steps, in making me participate of your Favours at Waressy, at Cambridge, and in London; I freely own the great Honour and Respect I bear to your self and your Noble Family, and being desirous to make what slender Retaliation I am able for all your Favours, I draw out a Detachment from Monsieur Pascall's Book, (for  
which*

## The Epistle Dedicatory.

*which the Generous Mr. Boyle will excuse me) and commit it to your Patronage and Conduct, being assured Sir John Hewet and his Friends in and about Cambridge, &c. know very well how to Exercise and Improve it to the best advantage.*

*Amongst some other Remarks of this present Year, 1687. I have had the Pleasure to observe the Concurrence of certain Planets that have their Course East and West, and concenter'd at the same Epoche; a Phænomena, no less Rare than Propitious to some Illustrious Families; I do not see but the like or greater Felicities aboad them in this next ensuing Year 1688.*

*In these Lines you see scatter'd, at least some of my Thoughts and hearty Wishes: If I fall short of Rendering you any Real Services, I will not do so, in constantly owning to all the World, that with all Integrity, I desire to be lookt upon, as,*

Honoured Sir,

Your most Obedient, Affectionate,  
and Humble Servant.

J O S. W A L K E R.

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# ADVERTISEMENT.

**T**His Discourse was intended for a Preface to the Collection of Monsieur Pascall's Thoughts, but it was not made use of to that purpose, it being too long; and 'twas very fit it should give place to ~~that~~, prefixt to his Book, were it for nothing else, but that no Foreign Matter should be mixt with Monsieur Pascall's Thoughts, and that nothing should be join'd to it, but what proceeded from the same Family, and the same Spirit. But since, it being suppos'd this Discourse might not be wholly useles, to shew near-hand what was Monsieur Pascall's Drift, it was thought fit to Publish it, the Design being so weighty and important, that 'twas thought convenient not to neglect any thing, how small soever it appeared, that had any relation to his Works. It is for this same Reason, that to this Discourse, there is added another, proving the Truth of the Books of Moses, which was not intended to have seen the Light, no more than the Treatise, wherein is made appear, there are Demonstrations of another kind, and as certain as those of Geometry, and that such may be given for the Christian Religion. What ever success either of them find, would be accounted a great Happiness, if God, who makes the meanest things advance his greatest Design, so that any Person whatever may reap profit thereby.



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A  
DISCOURSE  
ON

Monfieur P A S C A L L ' S  
Thoughts and Meditations.

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Done from the *French* by J. W.

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**W**HAT has hitherto been feen of Monsieur *Pascal*'s, has given fo great a Testimony of the Profoundnefs of his Judgment, that 'tis not to be thought ftrange, knowing he had a defign to write of the Truth of Religion, that many with impatience defir'd to know what was found in his Papers after his Death.

His Friends on their part, were no lefs defirous to make his Works publick, and knowing better the value of what remain'd of his, than thofe who only judg'd of it by conjecture, there's no question to be made, but they found  
themselves

themselves obliged to pay this last Testimony of kindness, to a Person whose Memory was so dear to them, and to communicate to the World, a thing which they with great reason believ'd would be of so great use to all Orders of Men.

For although Monsieur *Pascall* had as yet writ nothing on this Subject, but some indigested Thoughts, which might afterwards have found place in the Work which he designed, but would have made but a very small part, and would have given but a slender account of it; nevertheless it may be truly said, that nothing has appear'd comparable to it on this Subject. However it cannot well be judged in what manner these precious Remains of this great Man will be entertain'd in the World; a great many Persons doubtless will be dissatisfied in finding so little order in it, in that every thing seems so indigested, and that there be many *Thoughts* that have no dependance nor connection one to another; nor is it easie to see whereto they tend: But let such consider, that what Monsieur *Pascall* had undertaken, were not such things as may be said to be finish'd as soon as taken in hand, neither were they common ordinary things, which are as good one way as another; there was a great distance betwixt the Project and the finishing of it. It was to be a Composition of several Pieces of different Natures, wherein the World was to be reform'd of sundry Errors, and also to be inform'd of a great many Truths. To conclude, it was design'd therein to Treat of all things, and to speak Reasonably, which but very few have yet done; for indeed all things  
conduce



conduce to Religion, or all things divert from it ; and as it is the greatest of all Gods designs, or rather the Center of his good Pleasure ; and that he has done all things for Jesus Christ, there is nothing in the World but doth referr to him ; all things living, or inanimate ; all things agitated in the Thought or Actions of Men, are the Consequences of Sin, or the Effects of Grace, and that wherein God's chief scope is, to enlighten our Darknes, or to increase them when we love them. So that every thing might have found room in Monsieur *Pascal's* Book, and how much Wisdom soever he had, he might have employ'd his whole Life in the sole Collecting of so much Matter, and yet have omitted speaking of many things : Can it then be thought strange, that having therein spent only the last Four or Five Years of his Life, and that with many lets and impediments too, that after his Decease, there was found only a little Parcel of imperfect Materials.

Moreover a great many Persons fanfy'd to themselves before-hand what this Work should be, and imagin'd he ought to have set about Composing it, after the same manner as they would have done themselves ; it is most certain they are therein mightily mistaken.

Those that find nothing convincing without Geometrical Demonstrations, expect also Proofs of the Existence of God, and of the Immortality of the Soul, which may lead them from one Principle to another, as their Demonstrations do : Others require those common Reasons that prove but very little, or which only satisfy those that are already perswaded. Others desire

fire Metaphysical Reasons, which for the most part are only refin'd Notions, that are not capable of making any great impresson on the Understanding, and whereof 'tis always suspicious. To conclude, there be others that look for nothing but for that which is called common Places, and I can't tell what kind of Eloquence, and sound of Words void of Truth, which only dazle the Sight and never reach the Heart.

It is most certain none of all these shall find what they seek after in these Fragments; but 'tis also as sure, they would therein find their desire, were they not deceiv'd with false Notions of what they look for: All that is contain'd therein is full of the Works of an unparallel'd Eloquence; and of that Eloquence which proceeds from the lively Sense of things, and also of a profound Wisdom, and that never fails to move and produce some Effect. There are seen Metaphysical Proofs as full and convincing as can be given on this Matter, and also Demonstrations, for those that understand them, grounded on as undeniable Principles, as those of Geometry can be.

But the mischief of all is, That these Principles referr more to the Heart than to the Understanding; and Men are so little accusom'd to study their Heart, that there is nothing they know less than it. It is very seldom or never that their Meditation tends thither, and although they do nothing all their Life, and in all things, but follow the Motions of their Heart, it is but as blind Men do, who suffer themselves to be led along, without seeing who leads them, or knowing what does lie in their way.

It is not therefore strange that they should be insensible of the Light God has given them, if they never turn their Eyes towards it, and that they rest satisfi'd with things that hinder them from seeing it. And if there be any found that apply themselves to the study of the Heart of Man, can they boast of searching it to the bottom, and penetrate the Abiss of Prejudices, false Sentiments, and Passions, wherein this little Light is almost extinguish'd?

The Truth is, there is not so much need of proving the Existence of God, as there is to make him be felt: This latter is the most necessary, as also the most safe; and to know him, he must be sought in the Sentiments, which yet subsist in us, and that we have still remaining of our first Nature; for if God has left Tokens and Marks of himself in all his Works, as it can no way be doubted, we shall sooner find them in our selves than in exterior things that don't speak to us, and of which we have only a slight superficial Knowledge, being not able to know the Ground and Nature of them: And if it be inconceivable that he has not imprinted in his Creatures what they owe to him for the Being he has given them, it will be much more probable Man shall find this important Lesson in his Heart than in inanimate things, which fulfil the Will of God without knowing it, and for whom their very Being, differs but little from nothing.

It is then so little to be wonder'd at that God may be found this way, that 'tis one of the greatest Wonders in the World that we should not find him, and it must be only the like Confusion Sin made in Man at his first Creation,

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that can deprive one of the Sense of this Presence of God, which his Immensity makes to be every where: Nevertheless let him not be dejected, this Being of God in his Works is Eternal and Indelible, and the feeling of it can't be resisted, unless the Faculties of Knowing and Feeling are quite lost. It's true, this Sense is but weak and feeble, but yet inasmuch as it knows its own weakness, it subsists, and may be restor'd; and soon or late it shall be, if it sincerely owns it and laments it; and a Man shall find in his Heart those Foot-steps of God, that it in vain should seek after in the dead Works of Nature, seeing it could never inform him, neither what this God is, nor what 'tis he requires of him.

This is properly what was *Monsieur Pascal's* Design; he would bring Men home to their Heart, and would make them begin rightly to know themselves: All other ways, though good, yet he thought was not so suitable and fit as this to their Nature, whereas this appear'd to him to be agreeable to their Heart and Mind, and so much the fitter to make them capable of knowing God and believing in him; that they incline them to desire his Existence, and in making their chiefest Happiness consist in it, and all their Comfort to depend of not doubting it.

It is this which is the chief scope of his Fragments, and of several things which were laid aside, as being too imperfect, and which only intimated the Method he intended to follow. But besides this it is known by a Discourse he made one day in Presence of some Friends, which contain'd as 'twere the Model of the

Work

Work which he design'd. He spake almost Two Hours, and though those who were present are Persons who admire not all they hear, as every body would own if I nam'd them, yet they freely confess they were Transported at the weight of his Expressions : That this transient Essay, as little as 'twas, gave them an Idea of the greatest Design any Man could be capable of, and also of a Profound Wisdom and Knowledge of what is most Mysterious in the Holy Scriptures ; it discover'd to them several things, that till then had not been taken notice of in the World ; and what they discern'd of Monsieur *Pascal's* deep Knowledge in that little time, made them not question in the least, but that he was very fit to perform so great an undertaking, and Moreover, that if he did not finish it, it would scarce ever be completed.

Whether it be of what was Real, and on their part and his, there was also added something of that Union of Mind and Spirit, which animates and gives new vigour, or it was one of those Happy Moments, wherein the most able do surpass themselves, and wherein there is such deep Impressions made, that all Monsieur *Pascal* then said to them is still fresh in their Mind, and 'tis of one of them Eight Years after, that we were inform'd what shall be now related.

Having declar'd to them what he thought of the Proofs which are commonly alledged, and shew'd how much those which are drawn from the Works of God, are disproportion'd to the Natural State of the Heart of Man, and how little Mens Brains are capable of Meta-

physical Disputes; he shew'd plainly, that it was only Moral and Historical Proofs, and certain natural Notions, and things of Experience, that are most suitable to the Understanding of Man; and he shewed that it was only upon Proofs of this Nature, that those things are grounded which are most certainly believed and received in the World: And in effect, that there is a City called *Rome*; That there has been a *Mahomet*; That 'tis true *London* was burnt, are things would be hard to Demonstrate, nevertheless it were a madness to doubt of, or to fear hazarding ones Life upon the Truth of them, were there any thing to be got by it. The way whereby we attain these sorts of assurances, are no less certain, than if we were Geometricians, and should no less incourage us to Act, and 'tis only hereupon that we ground almost all we do.

Monsieur *Pascal* undertook to shew, that the Christian Religion was as evidently true as any thing that is undoubtedly believ'd amongst Men. According to his design of directing them to know themselves, he began by a Description of Man, which though 'twas but very compendious, yet it contain'd all that ever was best said on that Subject, besides what he added of his own, which was much more than is usually mention'd. Never did those who most of all debased Man, so fully display his Infirmary and Ignorance: And never was his Grandeur and Privileges more fully represented, by those who have most striven to exalt him.

What is seen in these Fragments touching the Illusion of the Imagination, Pride, Envy, Vanity, Self-love, the Error of Pagans, the Blindness of Atheists, &c. and also what is therein seen of the Inclination of Man, of seeking the chief Good, the Sense of Misery, the Love of Truth; all this shews plainly to what pitch he had study'd and known the Nature of Man, and would have known and study'd it much better, had God given him time to have perfected his intended Work.

Let every one Examine themselves seriously on what they shall find in this Collection, and and let them put themselves in a State of one Monsieur *Pascal* supposes to have some Sense, and that he should fancy to convince and overcome, thereby to reduce by little and little to the knowledge of the Truth. Doubtless one shall find that 'tis impossible, but in the End, he will be amaz'd at what he shall discover in himself; and will look on himself as a Monstrous Composition of strange Contradictions. That this Love of Truth which cannot be defac'd out of his Mind, together with so great an incapacity of knowing it, cannot but surprize him. That this Pride born with him, and which is cherisht in the height of his Misery, must needs astonish him: That this slow Voice in the midst of all Enjoyments, which tells him something is still wanting, though he can't tell well what 'tis, does deject him. And to conclude, that those involuntary Motions of the Heart, which he dislikes, and which he can scarce resist when he is at the best, and those that give him some disquiet if he do but look into himself, how Prophane soever he be, must

needs abate ones height, and make him question, if a Nature so full of Contrarieties, double and single all at once, as he finds his, can possible be a Production of hazard, or come such out of the Hands of its Creator.

Although a Man in this State be very far from knowing God, however 'tis certain, that nothing is fitter to perswade him that there may be something else besides what he knows, and this unknown thing may be of consequence to be sought for, if there be no Created thing that is able to shew it him: And one cannot deny but those who are set in this Disposition, were otherwise capable of being touch'd with other Proofs of God, and that they received with the more Joy the satisfaction of their Doubts, that they should be taught at the same time the Remedy of this Gulf of Miseries wherein Man is encompassed, and wherein it cannot be imagin'd how those who are without hope of Delivery can find any Rest.

It is against this surprizing Rest Monsieur *Pascall* most of all invey'd, and one shall find him mov'd against it in all his Writings, with so much Force and Eloquence, that 'tis hard to listen to what he says, without being concern'd; and those Persons who have set up their Resolution, and that say they know what they have to do; yet if they seriously consider'd it, could scarce avoid being shaken; and he did not think they could have the least spark of good Sense that did not yield to it. And having suppos'd that a reasonable Man could not rest therein, no more than in the Ignorance of his true State past and to come, he caus'd to be sought out all things that could give him any  
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Light; and first examin'd what those had said who are called Philosophers.

But he had not much trouble to shew, that 'twas no hard matter to be satisfi'd, that all they had done was nothing else but to contradict one another. That they had found out so many sorts of true Happinesses, that 'twas impossible any one of them should have found the true one; because in all likelihood it must be of that Nature that one could not be mistaken in it, and false Happiness cannot be like it. If it chanc'd that any amongst them attain'd to know Man was born Miserable, none of them ever thought of giving the Reason of it, nor so much as to enquire after it, although there's nothing in the World more worthy to be sought after. Some of them Figur'd Man great, notwithstanding what he finds in himself of low and mean. Others again represented him Vile, notwithstanding the instinct which lifts him up: Some of them taught, Man was Disposer of his own Happiness; others that he was Miserable without Recovery: Some that he was capable of all things; others that he was of nothing. To conclude, there was no Sect that spake so well of him, but that every body found in himself the quite contrary. Man not able to satisfy himself herein, nor yet to give over so necessary an Inquiry, and thinking 'twas not Men like himself and Ignorant as he is, from whom he could expect to find information. Monsieur *Pascal* made him call to mind that it may be he, and such as him, had a Maker that was able to Communicate himself to them, and give them some Marks of their Original, and of his De-

sign in giving them their Being : And thereupon taking a view of the whole World, and all Ages, he discover'd a great many Religions, but not one of them was able to affect him. Being indued with Sense, he comprehends something of that which may consist with a Sovereign Good, if there be one, and of what he has reveal'd to Man, in case he reveal'd himself to them at all, as he must needs have done if there be any such thing as true Religion.

But instead thereof, what finds he in his Inquiry. Religions that take rise with certain People, and expire with them : Religions wherein several Gods are ador'd, and Gods more ridiculous than Men : Religions that have nothing Divine nor Spiritual in them ; which tolerate Vice, which sometimes are settled by force, sometimes by falshood : Religions without Authority, without Proofs or any thing Supernatural, having nothing but a gross Carnal Worship, all consisting in outward Shew, favouring of Man, and wholly displeasing to Almighty God ; the which leaving Man in a like Ignorance of the Nature of God and of himself, doth serve only more and more to shew whereunto the Folly of Man doth extend. To conclude, rather than to make any choice, or to fix his Rest on any of those he see, he would rather choose to be his own Executioner, and at once to rid himself out of so Miserable a Condition, when being just ready to fall into Dispair, he discover'd a certain People, which of a sudden drew his Attention by a great many singular and wonderful Circumstances.

It is the Jewish Nation of which Monsieur *Pascall* observes so many things throughout his Thoughts, and whole Book, That if one has the least measure of Curiosity, one cannot chuse but inquire and search into it. They are a People that issu'd all from one Man, they had ever a great care of not making Alliance with other Nations, so that by preserving their Genealogy, they could give to the World a History worthy of Credit, rather than any other Nation whatsoever; it being in effect nothing else but the History of one sole Family, and therefore cannot be subject to any great Confusion; howsoever 'twas a Family so numerous, that had there been any deceit used, 'twas impossible, the Nature of Man is such, but that some one or other would have discover'd and made it known. Moreover this History being the oldest of any, it cannot have borrow'd any thing of others, and for that very Reason it deserves a peculiar esteem and veneration.

For whatsoever is said of the History of *China*, *Japan*, &c. with half an Eye, one may perceive they are but ridiculous Fables, and this is True. The more one examines those, the more their Falshood is discover'd; whereas the more this is search'd into, it confirms it self and becomes undeniable. And to conclude, when there is occasion to hear mention made of Men fallen from the Sun, or sprung up out of Mountains; and of Men Created by an Omnipotent God, one must have very little Judgment of things, to be one Moment in suspense, which is the most likely to be True.

This Man overjoy'd of this Discovery, resolv'd to rely on it as his chiefest Stay, and presently

sently found that this so great a People Govern'd themselves by one only Book, which contains both its History, its Laws, and Religion; and all this so compact and inseparable, that he the more admir'd it, and was fully perswaded that if any part of it be true, all the rest must needs be so too.

But what's remarkable, is, he no sooner opened this Book, but with the History of this People, he there also finds that of the Creation of the World, that Heaven and Earth are the Works of Gods hands; that Man was Created, and that his Maker made himself known to him; that he put all other Creatures under his Subjection, that he made him after his own Image, and by consequence endow'd him with Knowledge and Light, and capable of Truth and Happiness, free in his Knowledge and in his Actions, and in a perfect Conformity of his Desires to Justice and right Reason. For to conclude, it is what signifies the resemblance to God, which Man cannot approach to in the Body, and is the Breath of Life wherewith God enliven'd him, which is nothing else but a Beam of that most pure and intelligible Life, where of his Essence is compos'd.

To say truth, here are many Doubts remov'd, and that very easily. The Eternity of the World which is so difficult to conceive, and the accidental meeting of a few Atoms, are things doubtless not very easie to be imagin'd, when there is need to explain the admirable Order of the Universe, the production of Beasts and Plants, the curious Fabrick of Mans Body, and more especially what is meant by Thought and Soul; 'tis hard to be believed this Eternity,  
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and these Atoms do appear to hang so well together, and that the Understanding is not very forward to submit to the Belief of it.

How happy would this Man think himself if he could find the Truth of these things, he would be willing to part with any thing on Condition this beginning of discovering Truth might succeed. But as he would not fix on a rest wherein there may be any doubt, and that he fears as much to be deceived, as to rest in the incertainty he is in, he resolves to search fully into the thing, and to examin it with the greatest exactness may be.

In the first place, he observes as a Circumstance that can't sufficiently be admir'd, that the Pen-Man of the Holy Bible did comprize many and great things in one Chapter, and that but a very short one; and whereas 'tis the Nature of most Men to make the smallest things look Big, and that any one else would have thought it unbecoming to Treat of so weighty a Subject so unconcernedly, he is amaz'd to see this Man speak so plainly of it, and being to be lookt upon as a Person chosen to reveal it to Men, that he so little indeavour'd to put a value on himself, by flattering his Readers, or in setting a Gloss on what he said, or taking any heed of proving it. So strange, or rather so singular a way of proceeding, doubtless deserves extraordinary Respect, and 'tis very likely that whoever could Treat of things of this Nature in this manner, knew very well that their value consisted in their own Truth, without having need of other Ornaments, and that he was also verily perswaded, that they were either well known, or very easie to be believed, Nevertheless

Nevertheless of a sudden there appears a difficulty that can scarce be surmounted, and at the same time one sees, That if it be a God that Created the World, and that he himself gave a Testimony of the goodness of his Works, Man must needs be made in the State before recited, yet one finds himself so quite another thing, that one knows not scarce what to think. Very far from taking ones self for the Image of God, we don't find the least resemblance of God in us, and the more we know our selves, the less shall we find our selves inclin'd to obey God, whom we ought in all things to resemble.

It is certain we should be but little enlightn'd should we stop our Inquiry here; it would argue great negligence and guilt not to make farther Progress in so weighty an Inquiry. For this very first view, that 'tis God made us, is attended with so many Circumstances, that nothing but fear of finding more than we seek for, can hinder Men from inquiring more distinctly into it. This very Man that Monsieur *Pascall* thought incapable of this great fear of knowing his Duty, and that too well knew his inability of himself to determine a thing of so great Importance, stopt not there, and stay'd not long before he was better inform'd.

For he perceiv'd soon after, that the same Man we describ'd to be so inlightned, and so much Master of himself, had no sooner known his Maker, but he offended him: The first use he made of so precious a Gift as Liberty, was to Transgress the very first Commandment he had received; and all of a sudden, forgetting what might justly be thought a Creature owed to

to Almighty God, who was but newly taken from the Dust of the Earth to enjoy the whole World, and to know and serve his Creator, he aspir'd to quit his dependance, and by his own Skill to acquire the knowledge God was pleas'd to hide from him ; and in a Word, aspir'd to become his equal.

It's not needful to use many Words to shew, nor much Wisdom to comprehend, that this was the most horrible Crime that could be in all its Circumstances, and it was Punish'd as it deserv'd : For besides the Death wherewith *Adam* was threatned ; he also fell into a deplorable State which could not be better shewn than by that bitter Irony, that he had the Grief to hear from the Mouth of God : For instead of continuing an Image of the Holiness and Justice of his Creator, as he might have done, and of becomming like him, as he thought to have done, in that same Moment he lost all those Advantages that he had not rightly improv'd : His Understanding became obnubilated, God hid himself from him in impenetrable Darkness, he became a Child of Wrath and a Slave of Sin ; of all the Light and Knowledge he had, he only retain'd a faint desire of Knowledge, which was of no other use to him, but to increase his Torment ; he had no other benefit and use of his Liberty but to commit Sin, and found himself wholly incapable of doing good : At last he became that incomprehensible Monster call'd Man ; and moreover imparting more and more his Corruption to all that proceeded from him, he replenish'd the whole World with poor, blind, guilty Creatures, like himself.

It is what is to be found at large in the following part of this Book; for Monsieur *Pascall* supposing that one could not chuse but be allur'd by so great a view, and representing it with much earnestness, and also all that's contain'd in the Old Testament, it may be observ'd, that what's therein Treated, is the Corruption of Man, of Mens giving themselves up to their Vile Affections, and their Inclination to Evil from their very Infancy; and enlarging upon the things which render this Book remarkable and worthy of Respect, he shew'd that 'twas the only Book in the World, wherein the Nature of Man was truly describ'd in its Greatness, and in its Misery; and discover'd to him the State of his Heart in a great many places. Whatever he had discover'd in studying himself, he therein found it very clearly. The Reading hereof having created as 'twere a new Light in the Darknes of his Soul, he not only discern'd more plainly what he already had seen, but he also found a great many things that he had not thought of, and that were never before taken notice of by those that had made the greatest inquiry after them.

Then he not only admires this Book should make Man know himself, better than he doth himself, but also, that 'tis that alone in all the World that has to purpose Treated of the Sovereign Being, and that it makes him conceive it to be as far above what he thought him to be, as all that ever he see till then, is really inferiour to him; and indeed if there were nothing else, but that 'tis the only thing obliges Men to know there's but one only God, and has taught to love him, and to do all for his Glory;



it is the only Book deserves to be heeded and rely'd upon: For having nothing but what we receive from God, neither Motion, Life, nor Being, we ought to do nothing but what should tend to him; and all our Actions are Good or Evil, but as they lead unto or depart from this End. I speak not of those that are only of the Body, and wherein our Will is not concern'd, those cannot properly be said to be ours, and are only a part of the Motions of this great Body of the Universe, which Glorifie God in their own Way. But as for those we do, because we will do them, there are not any that we must not give an account of, and therefore should mark, that we ought to Will only what he Wills: That all Created Beings, those that think, and those that think not, should be in a continual Submission to the Will of their Maker, who could have no other design in Creating them.

But as 'twould not be to much purpose to fulfil this Will, if one did it not out of pure Love, and that 'twere done but as Beasts do it; God has been pleas'd to put into Man a Superiour Power, capable to Elect and Love, and that tending always to the part it loves best, it might draw after it all the rest, and may make to him a voluntary Sacrifice of the whole Man.

This in few Words is the Idea of a good Religion, or there is no such thing, or it ought herein to consist; for Admiration, Fear, and Adoration it self, separate from Love, are no better than dull and dead things, wherein the Heart is no way concern'd, and cannot produce such a dependance as that ought to be, which  
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the Creature has upon its Creator. Nevertheless what other Religion besides the Christian ever placed in this Love the very Essence of its Worship : This very defect me thinks should make them all be lookt upon to be false ; I see nothing should hinder the Inventors of them, to perceive that a Supernatural blindness that proceeds even from God, kept secret from us, that very Cause by which those false Religions are so clearly discern'd.

Neither would it be any great matter that this Book did clearly shew Man to himself, if it did not also fully instruct him in the Order of the World, and if it did not clearly unfold those difficult Questions which have so much puzzl'd the greatest Wits of the World. Wherefore, for Instance, is there seen such a strange difference betwixt Men, who are all of one and the same Nature ? how comes it to pass that the Soul or Thought, which is the most Innocent of all things, should be so variable ? If they receive it from a Superior Being, Wherefore do they teach that some have it Great, and others Mean ; that some have it full of Light, others full of Darknes : Some have it Sincere and True, and that in others 'tis inclin'd to Vice and Injustice ; and that with so great difference and mixture of these Qualities one with the other, and also of those which are opposite to them, that there are not two Men in the World that resemble one another, nor any one Man that differs not from himself every Moment ? If the Soul be transmitted from Parents to their Children, as most Philosophers taught, from whence could this diversity proceed ? How comes it to pass that a

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Wise Father gets a Foolish Son? How can a Wicked Child proceed from a Vertuous Father? How can the Children of the same Father be born with such different Inclinations? Don't all these Difficulties cease, by the Corruption of the Nature of Man, whom this Book teaches, to be fallen from his first State? And are they not necessary Consequences of the subjection of the Soul to the Body? which cannot be lookt upon but as a Punishment, and that makes it depend on the Place of ones Birth, of Complexion, Education, Custom, and several other things of this kind, which have little relation to it.

Whence proceeds also the Confusion which is seen in the World, which made some Philosophers doubt of a Providence, and which plainly shews there is one, to those who look on it with other Eyes than those of Faith, as being a greater Chaos than that the Pagans fancy'd their Gods had drawn it from: Wherefore is it the Wicked do almost always Flourish? And wherefore is it that the Righteous are always Miserable and Oppress'd? Wherefore is there such a mixture of Rich and Poor, of Sick and Healthy, of Oppressed and Tyrants? What did those do to be born Happy, and to have all things to their Mind? And how is it these have deserv'd to come into the World only to Suffer? Wherefore is it God has permitted there should be so many Errors, so many Opinions, Manners, Customs, and different Religions? All this is shewn by a very few Principles that are found in this Book, and by these amongst others, that this is not the place God is pleas'd to have the difference made betwixt the Bad and the Good, which would be too visible if the one

were always Happy, and the others always Afflicted; neither is this the place of Recompence, that Day is to come; in the mean while God will have things lie secret. If he suffers Men to go on in their Courses; if he lets them run after the Desire of their Heart, and that he will discover himself but to a little number of Persons, 'tis his own good Pleasure; for 'tis such he will make worthy and capable of true Vertue.

Is it not herein also this Book is amiable and worthy of the highest esteem? It is not only the sole Book that has fully reveal'd the Misery of Man, but 'tis also the only one that has discover'd to them the Notion of true Happiness, and promis'd apparent Remedies of their Miseries. If it humbles us in shewing our Condition, yet more wretched than it seems to us; it also Comforts us in teaching that 'tis not quite past hope. It may probably give us some hope; but the thing is well worth experimenting, and the good it promises does at least quicken our hope, in that it don't appear wholly unlikely; whereas one need only cast a transient glance on all that hitherto has been call'd true Happiness, to see the Vanity and Falseness of it; who also can but admire that those who wrote this Book have taken such different ways, and that they have taken a Course so far from others in the Remedies they prescribe to Men. This is a sign they plainly see the Weakness and Vanity of all those which Philosophers, with so much Confidence and little Success, have given us; and by consequence that the Writers of the Holy Scriptures understood better to give true Comfort, than all other Men whatsoever.

But what is most considerable, is, they teach those Remedies are not in our power: All the rest taught, some that there was none at all; others that they were in our own Power, and thereby have deceiv'd all those that trusted therein; whereas these, with a sincerity that no Deceiver ever durst pretend to, assure us, that we can do nothing of what we are commanded; that we are born unclean, and unable to resist Corruption, and whilst we act only by our own Strength, we shall undoubtedly stoop to the same Passions they command us to surmount. But at the same time they tell us that we must implore this strength of God which we stand in need of, that he will not refuse it to us, and that he will also send a Redeemer unto Man, who satisfying Gods Justice for them, will repair this Weakness, and will enable them to do all things he requires of them.

How excellent a Design is hear, and how agreeable to Truth and Reason it self, as far as Reason can share in it! Let us consider and view it all at once in its full extent, the better to comprehend its Greatness and Majesty. All things are Created by God, to whom nothing is impossible. Man came out of his hands in a State worthy the Wisdom of his Maker. He Rebels against him, and forfeits all the Privileges of his Creation: Sin and Punishment is transmitted to all Men, and thereby they are born Perverse and Corrupt, as is too evidently seen; they retain some glimmering of their first Greatness, and they are told they may be restor'd to it. They find no ability in themselves to do it, and they are taught that they have

none, but that they ought to seek it of God ; they find themselves at so great a distance from God, that they can see no manner of way how they can draw near to him, and they are promis'd a Mediator that will effect this great Reconciliation.

What can a Man of Reason and good Sense do herēin, but acknowledge that never any thing was better conceiv'd ; and those that spake so, how little Proof soever they have, they deserve to be believ'd ? There are several, to whom the very mentioning of it, will sufficiently convince ; for indeed this matter does not appear easie to be invented, whoever will but narrowly examine it : One only needs see what the ablest Men have said on this Subject, either of themselves, or after seeing the Books of *Moses* ; to judge that this is not of the Stamp and Invention of Men. In truth this is not their Voice, and 'tis strange they don't see it, and that they don't use herein the same exactness of judging, as they are wont to do in all other things ; for there's no body but agrees, that as for things which fall within our Sphere, we have in us a Sentiment that makes us judge at first sight, if what presents it self to us be the Work of Nature or of Men ; whether we receive it by Nature or by Custom, no matter, it never deceives us ; for Instance, If in a Mountain in some remote Island, we should find Steps regularly cut in a Rock, or some strange Characters ingraven, we should not fear to say there had been Men there before us, and that those things could not be done by Nature. Nevertheless, have we examin'd the two infinite differences there is betwixt Nature and Art, that they

they have nothing in common; and if we judge so well without Art, why don't we extend farther the Principle that leads us thereunto, and discern by what we feel in us, and by the experience we have, that these great Ideas are of a very different kind from what the Spirit of Man is able to produce.

But because Men are of that Nature, that when they are but a little accusom'd to things, they can scarce tell whether they were able to imagin them or not, yet 'tis not therefore expected they shall presently submit; they shall be sufferr'd to count for nothing; that 'tis not Natural, that with a design to impose on Men, all things most contrary to Reason and Nature should be imploy'd. Let them believe, if they can, that 'twas not impossible *Moses* and those that follow'd him, that Men so Wise, and withal so Learned, should of their own Head go about to invent a thing so incomprehensible, as Original Sin, and which appears so contrary to the Justice of God, whereof they relate so many Wonders; and besides, that they should presume to Attribute to God an Expedient so strange for the Purifying of Men, as that of sending his only Son into the World, that he should die the Death. At least let them do themselves right, and for the little certainty they have in themselves of judging the least things, they should judge themselves incapable by their own Strength, to determine whether Transmission of Sin, wherein all doth consist, be unjust or impossible. And to conclude, That they esteem, and should judge themselves Happy that in a thing which so nearly concerns them, instead of lying at the Mercy of

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their poor Reason, which so easily is impos'd upon, they need only Examine Matters of Faith and History, for convincing Proofs, that is to say, things for which they have good Ground.

For once granting, as 'tis plainly evident, that there is a God, there needs not many Words be used, to affirm, that he cannot do any Injustice, because his Will is the sole Rule of Good and Evil: The Question is, not to Examine what the thing is in him, but only if those who insure us on Gods behalf, that it is, have sufficient Reason to be believ'd. And it would be in vain to answer, that one has Proof, those things are unjust and impossible, to shew they cannot be, as 'tis said there is, that they are real, to shew they are neither unjust nor impossible. It cannot be there should be Reason on both sides, and it must needs be that either the one or the other must be deceived; and what indeed deceives them is, That the Notions we have of what is Just and Unjust, are strangely Limited, seeing there is no farther Dispute amongst us, but of Justice betwixt Man and Man, that is to say, amongst Brethren, where all Duties are equal and reciprocal; and that here is meant a Justice of the Creator towards the Creature, where the Rules and Rights are infinitely disproportion'd. But when all is done, as they dare not boast fully to know how far the Power of God does extend, and what his Justice is; their Proofs, instead of being Demonstrative, they are only at best nothing but Reasoning, of a Metaphysical Nature, Grounded on Principles invented by Men, and therefore uncertain; whereas what is

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offer'd them for Proof, being of the Nature of things which are capable of certainty and irrefragable Evidence, Reason and good Sense obliges them to begin by these : And to conclude, if they find themselves convinc'd, that they deceiv'd themselves though they could not perceive wherein.

Now it can't be doubted but the greatest Authority to prevail on Men to believe, is that of Miracles and Prophecies ; there's none so senseless to think one can Naturally divide the Sea, and walk through it, nor foretel a thing Two thousand years before it come to pass : And if any should pretend there were some Miracles and some Prophecies amongst the Heathens, this indeed were enough to prove that there is something besides or more than Man ; and 'twould be no hard thing to shew that there is nothing in these Miracles and Prophecies (if there were any such) but what makes for the Credit of Christian Religion. It must then be absolutely deny'd there were never any, which is nothing strange to affirm ; because in all the Histories of the World, there are none so well confirm'd as those of our Religion, and wherein so many things agree to Establish the truth of them.

It is what Monsieur *Pascall* would have plainly manifested, whether he had consider'd it in the Matter of Fact, or in the Matter wholly and at large in it self ; and every body may judge so by a short Paragraph left on purpose in his Fragments, and is but a kind of Table of Chapters he intended to Treat of, of every one of which he spake something by the bye, in the Discourse I have now made.

In the first place, as for *Moses* in particular, it cannot be doubted but he was as Learned as any Man could be, so that had he been an Impostor he would have taken quite other measures than those he practis'd; for considering the things purely human, 'twas impossible he could have succeeded. If, for Instance, what he said of *Adam* was false, there had been nothing in the World easier than to have convinc'd him. For he places so few Generations from the Creation of the World to the Deluge, and from thence to the Deliverance out of *Egypt*; that the History of our Modern Kings is not fresher in our Minds, than that was to the *Israelites*: And as there were some living in his time that might have seen *Joseph*, whose Father saw *Shem*, and that *Shem* might have liv'd One hunder'd Years with *Metusalem*, who probably saw *Adam*, he must needs have lost his Senses, to dare relate any thing to this People, so vigilant in things of this kind, and so careful in preserving important Histories of the Events hapned to their Ancestors: Can it be imagin'd they would have been so easie of Belief, to think their Fathers liv'd Seven or Eight hunder'd years, if they had effectually liv'd but One hunder'd and twenty Years; and to have receiv'd on their Report, the belief of such Extraordinary things, as the Creation of the World, the Flood, &c. whereof there was no Footsteps to be seen amongst them; and whereof nevertheless, by his Reckoning, the remembrance thereof should still be fresh in their Memory: He must needs be very weak to have gone so ill a way to work, in the vast scope he might have taken of Forgeing and Lying, in  
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thinking to have got any advantage by the number of Years, and not perceive what he lost in setting so few Generations, seeing it needed only a moderate Understanding, to judge if it were any hard Matter to persuade a People that knew ever so little of the History of their Fathers, that the Fifth or Sixth ascendant was Created with the World, and but Two thousand years before. This would be to tell them two Ridiculous Lyes for one, and the readier way doubtless had been to proportion the Generations to the number of Years, the better to have conceal'd ones self in Obscurity.

Besides, did not *Moses* know with whom he had to do, he who understood Men so well, and the Jews in particular. That Nation, so Inconstant, so Perverse and hard to be Govern'd. It is likely that amongst 600000 Men, whom he chargeth with so many Crimes and Ingratitudes, whom he sway'd with so much absolute-ness and severity, that he slew Twenty thousand of them at once, that there should not one be found amongst so many, that should have cry'd out against his Impostures and false Miracles? For what Man was there that ever boasted of doing so many and so great Wonders as he did? He not only call'd those to Witness he did his Miracles for, but also a whole Kingdom against whom he did them; and instead of a few private and obscure Miracles that are attributed to others, here are seen Miracles publicly wrought one after another, and such as destroy and restore a whole Kingdom as 'twere in an instant. Certainly it cannot be thought that any Man could have the confidence to pretend so far, and that after all has been said of the Plagues of *Egypt*, he could add, that the  
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King and all his Army were drown'd in the Sea, which he had divided to those that followed him, without fearing some amongst the *Egyptians* might have discover'd the falseness of it, as if what he pretends to have done afterwards in the Wilderness, where there were present only those of his own Nation could not have suffic'd him. But what there is also very strange to consider, is, What Glory or Benefit does this Man draw from all this, what profit to himself or his Family? Does he so much as think of securing the Government to any of his Relations? And with how great Sincerity does he relate the least omissions and weaknesses of his Brother, and himself; and it was the want of Faith, which above all things appears so strange, after all that had befallen him, which hinder'd him from enjoying the Fruit of all his Labours.

To conclude, Let the Law he gave the Jews be examin'd, how Prudent and Divine it is. Let it be consider'd, that all the good contained in all the Laws in the World, has been derived thence, and to what a Degree one must have understood the Wickedness of Man, to have so fully prepared Remedies against it: And if that be not enough, let it yet be consider'd as full of Rights and Ceremonies, whereby the least neglect was severely punish't: How a People so Fickle, and that so much lov'd their ease: And how a People that would have liv'd without any Religion, or in a Pagan Religion, should so absolutely submit unto it? unless they had regarded the promulger of it to be a Man sent of God, and unless they had been convinc'd thereof by the Greatness and Splendor of his Actions.

All this is so convincing, that if out of Obstinacy one resists by Words, it is nothing else but an invincible blindness can hinder from believing it in the Heart, and one may boldly desire any Man whatever to forge any supposition thereon, wherewith to satisfy one of ever so little Sense. It would be but lost labour to go about to disprove any such Suppositions; to this end one must enter upon Particulars, which the Limits we have set will not admit of; and as 'tis impossible People should imagine such a thing can be, but because they desire that it was, and that 'tis not in the power of Man to change the Heart, it were to no purpose to trouble them with Arguments, which yet might easily be done. We shall rest satisfi'd in warning them of their Duty, and what care they must take of giving any likelihood of colour to such Conjectures.

Let them in the first place tell us by what good fortune it was *Moses* lighted on so happy and ancient Foundations for his Enterprize, because in all likelihood he would never have said to this People, That he was sent to them by the God of their Fathers, if he had not some Tradition that they came from *Abraham* and *Jacob*, and that God had appear'd to them: And where was it he found this Tradition? How came this Opinion so Universal; That there should one day be born a great King of the Tribe of *Judah*, that he should Reign, and also the care of so strictly obliging them in keeping their Genealogies for to know him? How could this *Moses*, or any one else, imprint so strongly in the Mind of all the Jews, such a firm expectation of the Messias, that

that for these Sixteen hunder'd Years that they have been dispers'd, and that they see no Effect of these Promises, yet nevertheless they wait for it, and expect the accomplishing it with an unparallell'd Patience and Fidelity? How was it that so long a Succession of Kings and Great Men? How did *David* and *Solomon*, those People so Wise and Learned, come to be so fully of this Judgment, and from thence left us those Writings which appear so lofty and Divine, and which yet otherwise would be but Dreams and Delusions? How comes it to pass that all that is esteem'd abstracted Wisdom and Knowledge in the whole World, should be grounded on so Eminent an Imposture? And how comes it to pass, that this suppos'd Fabrick of Lyes and Chimeras, never yet contradicted it self.

Let any body shew us by what chance this Law, invented by a private Man, should at the same time be the only Law pleasing to God, the only Law contrary to Mans Nature, and the only Law that has ever subsisted. How came it about that it was made with so much Skill, that it subsists, and was abolished, and that as if there had been an Understanding betwixt *Moses* and *Jesus Christ*; the latter were to annul the Religion of the former, and that yet they grounded all they said, on what it contains, and thence draw their chiefest Proofs; so that the Law seems to be only a Figure of the Doctrine of *Jesus Christ*, and that there need only be drawn a Curtain to find it? How comes it to pass that since it is said, The Clouds are scatter'd, and the Husk, which was nothing, has left the inside and substance to be seen? It happens that the Blessings promis'd to them which

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truly kept this Law, seems to be wholly bestow'd on Christians which have imbrac'd this interiour part, and who still continue as earnest as ever in their Profession? By what Fate, by what influence of the Stars, does the Religion of this Man, so unworthily Treated of the Jews, which is prov'd so effectually to be nothing but their own? How comes it to be so obstinately rejected by them; to be received almost by all other Nations, and spread over the face of the whole Universe? And what should this invisible force mean, that for these Sixteen hundred years, keeping this People without a Leader, without Arms, Residence, or Support? that yet nevertheless they with so much exactness keep the Books that declare them Rebels and Enemies to God, and that are undeniable Proofs for Christians, whom they look on as their greatest Enemies.

Verily the Thoughts of going about to adjust so many Difficulties were enough to crack any Mans Brain that should attempt it, and to spare the Pains of any one that should go about to try it, they are freely warn'd, that when they had accomplish'd the design of reconciling such an Abiss of Difficulties, it were to do nothing at all, and the Proofs of our Religion would not in the least be shaken. For they must besides all this shew us, that all these things was easie to be fore-shewn, and that 'twas very easie to *Moses* and the Prophets that follow'd these steps, to foretel so long before-hand so many things, both General and Particular; the Coming of Jesus Christ, the Conversion of the Gentiles, the Destruction of the Jewish Nation, and the State it is in, and that also of marking the very Time  
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and Circumstances of it. It is here indeed all Suppositions fall short, and that 'tis to no purpose to torment ones self to make any Conjectures. Men are not Prophets by Natural ways, and as Nature is not subject to them to Work Miracles, so neither is the Time to come known to them to make a History of it beforehand, as may be seen in *Daniel* from *Nebuchadnezzar's* time; that of the change of Monarchies, that of *Alexander's* Successors, and the time that was to the Birth of the Messias.

Neither is it by chance nor human Art, that several Prophets, and *Esay* in particular, have spoke of Jesus Christ so clearly, and describ'd so plainly, so many Circumstances of his Birth, Life, and Death; that they are no less his Historians, than the very Evangelists themselves, and that he should have this advantage above all Mankind, that though his History was not writ till after his Death but by his Disciples only, yet it was found done and spread abroad in the World, several Ages before he appear'd, that so there should not remain the least scruple of the Truth of it.

Who was it dictated to *Moses* what he said to the Jews when he was leaving them, of what should befall them, and of their Infidelities; of the Captivity of *Babylon*, and their return thence; of the last Siege of *Jerusalem*, wherein they should see themselves reduced to eat their Children, and of their being scatter'd into all Nations, when the time should be come, and that they should Fall; but that nevertheless God would still make them subsist, least their Enemies should despise them and say, They had ruin'd them? To conclude, that number of  
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Men who succeeded one another for near Two thousand years, to warn the Jewish Nation that the coming of him they expected was at hand, that directly shews them the State the World shall then be in, that foretels they shall not obey him, and put him to Death, and that for this Cause they shall fall into Miseries never to be repair'd. Which tells them that the Gentiles, to whom he was promis'd as well as to them, should, upon their refusal, receive him. Who is it said so precisely, That from all parts of the World the People should come and submit themselves to his Law, and in all this said nothing that was not punctually fulfill'd? Where did they learn all this? And how could they foresee it? If what has been hitherto said might occasion any Grief for the Death of Monsieur *Pascal* to his Friends, who only knowing to what Degree he understood Prophecies, how able he was to explain and shew their meaning, and with what ease and facility he made them be understood at large, are also best sensible of the publick loss of so great a Man.

I very well know these scatter'd glimmering Lights, which are to be seen in this Treatise of his *Thoughts*, will give but an imperfect view of the Volume he would have made, it may be but very few will believe me: But those who know it are bound to give this Testimony to the Truth and to his Memory. I can therefore boldly affirm, that those who diligently hearkned to him in the occasion above mentioned, were as it were Transported when they heard him speak of what he had gather'd from the Prophets, and Prophecies. He began, by shewing the obscurity which seemed therein, was  
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so order'd on purpose, that we have been warn'd of it, and that 'tis said in sundry places, that they shall not be understood by the Wicked, and that they shall be clear to those that are upright of Heart. That the Scripture has two Senses, that 'tis made to enlighten some, and to darken others : That this is visible in it almost throughout, and that 'tis also express'd in it in plain Terms.

Also, to speak truly, It is the Foundation of this great Work of the Scripture, and those who rightly comprehend it, find no difficulty in any thing whatsoever. On the contrary, it is this very thing that causes it to shew the Superiour Spirit, wherewith all those which have any part therein have been Inspired ; seeing that had they combin'd all together, and that afterwards they had changed, they could never have contriv'd any thing better, that nothing but obscurity should appear to those that only sought therein to increase their own Ignorance, and afford much Light to those who seek for and desire it.

Had God been pleas'd to have Created all Men in Glory and Happiness, as he might have done, then it had not been necessary ; but he was not pleas'd to do so. It is our Duty to take whatever he is pleas'd to afford us, and the rather, because deserving nothing of him but his Anger, it becomes not condemn'd Persons to complain of the Conditions of their Pardon. But what renders us very guilty, and admirably vindicates the Justice of God, is, That the Gross and Carnal Sense, wherein the Jews remain'd, is unintelligible in several places, and has so little Coherence, that one must  
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already be blind to be blinded by it ; and that on the contrary, every part of the true Sense has such a reference and inseparable relation to each other, that one must also be blind not to see it. But besides this obscurity, such as 'tis in some places, can't hinder but with a Moderate Spirit, and a little Sincerity, one may receive as much Light as is needful. Let us fancy this Man that Monsieur *Pascal* would lead as 'twere by the hand, and doubtless we shall perceive, that his Clouds dissipated as he proceeded in the study of the Old Testament, and well considering all he saw, and judging of what at first seemed difficult, by what he found afterwards more clear, all this great Mystery presently unfolds it self, and appears open and clear to him.

He perceives in the first place, that when there is mention of the fall of *Adam*, it is said to the Serpent that the Seed of the Woman shall bruise his Head ; and he therein finds the first Draughts, and a Promise of a Redeemer, expected by the Jews ; he after observes that this same thing which was so obscurely promis'd and scarce taken notice of, goes on manifesting it self so far, till at length it gets the Victory and becomes the Center whereto all does tend, for soon after, he finds this same promise more clearly and fully made to *Abraham*, and reiterated again to *Jacob*, with assurance that all Nations of the World shall be bless'd in their Posterity of whom this Redeemer should be born. Moreover he finds the whole Jewish Nation fully perswaded of this Hope, and expecting this great King from the Tribe of *Judah*, who was to load them with Riches, and make them Conquerors over all their Enemies. *David*

comes after, and writes the admirable Work of his *Psalms*, pointing at this Messias, and incessantly hoped and waited for his appearing. Then come the Prophets, who unanimously declare, That God is going to accomplish what he had promis'd, That his People are shortly to be freed from their Sins, and that those which lay in Darknes should see Light. It also appears clearly to him, That Heaven and Earth was to assist to the production of this Extraordinary Person. One of the Prophets cry'd, *Let the Dew descend from Heaven, and let the Righteous fall as the Rain from the Clouds: Let the Earth open, and let her conceive and bring forth the Saviour.* Thereupon they admire the Names given this Man; Eternal King, Prince of Peace, Father Everlasting, God: He observes also that the Conquest of *Cyrus*, of *Alexander*, of the *Romans*, and all the other great things done in the World, serv'd only to put the Universe in the State 'twas said it should be in at his coming. To conclude, he sees the Jews scatter'd over the Face of the Earth, carrying with them the Books which contain the Promises made to Mankind, as 'twere to put into their Hands so many assurances of the share they had therein. What then could he infer from all this, but that this promis'd Redeemer cannot be the Conqueror expected by the Jews to have been only for them; That the Riches he was to bestow, and the Enemies he was to destroy, could not be Temporal Riches and Enemies; and that only a meer winner of Battels, being but an unfit Object for such great Preparations, it could be no other but God only could perform it.

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But when after an Expectation of Four thousand Years, Heaven opened to send Jesus Christ upon Earth, and that he came and said to Men, It is for me all this has been done, and 'tis I that you expect: That he was worthy of all this preparation, and had it been less, it had been too little for him: He was born, it's true, in Obscurity, he liv'd in Poverty; he di'd in Shame, but if thereby he veil'd his Divinity, which he sufficiently manifested otherwise, and that the blindness of the Jews, and of so many others, must needs be very great not to discern him, and to believe there was no other greatness in the sight of God, besides that of Holiness.

Had there been no Prophecies for Jesus Christ, and that he had wrought no Miracles, yet there was something so Divine in his Doctrine and in his Life, that one must needs be charm'd with it; and as there is neither true Vertue nor Sincerity of Heart, without the love of Christ; so there is neither depth of Knowledge, nor fineness of Wit without admiring him. Here let us reflect on the Description I have made, and on what we see of the greatest Essay of the Wit of Man: And let us see if it be able to mount so high. Let *Socrates* and *Epictetus* come, and at the same time though all Men in the World confess themselves inferior to them in good Living; yet they themselves confess, that all their Righteousness and all their Vertue, is nothing in the sight of Jesus Christ. They teach indeed that whatever does not depend on us does nothing concern us: That Death is nothing: That we should do by others as we would they should do to us. It were something

were there only Man, and that 'twere no more but to Govern a kind or Republick, and to pass ones Life quietly along : But how hard is it thus to dispise Death when we approach the Confines of Eternity ? And how little are these Thoughts able to Comfort us ? And if there is a God whom they thought was easie to be pleas'd, and that this Vertue of our own, that neither came from God nor relates to him, which is ground'd only on our Interest and Profit, can give us but little hope at Death, nor of any kind usage at his hands, if we have any Sense of the Duty we owe unto our Creator.

What is it they have taught us, but to be unconcern'd in the midst of Trouble ? And when they have gone as far as they could, have they discover'd to us the ground and bottom of our Frailty, and from whence it is we should expect the Remedy ? This Self-love which is so predominant in all things, and Pride, or at least the Self-commendation wherewith we flatter our selves, instead of Glory and Riches, have they healed them by their Precepts ? How many are there that have exactly observ'd all their Maxims, and have preferr'd themselves before others, who nevertheless would be asham'd to have what passes in their Heart be known ? All the goodness of Man to judge rightly of it, is nothing but a false imitation of Charity, in regard of the Divine Vertue Christ came to teach us, and it never comes near to it ; how much soever it strives to imitate, still it falls short, or rather does nothing to purpose, seeing it hath not God for its only Aim. For whatever those say that have gone farthest this way, the Righteousness

ness they pretend to has but very narrow Bounds, and they judge of things no farther than as they tend to their own private Interest, and to Men's outward Conveniencies. It is only the Followers of Jesus Christ that are of the Order of true Universal Righteousness, and fixing their sight on that which is Infinite, do judge of all things by an Infallible Rule, that is to say, by the Righteousness of God. What do they therefore not owe to him who dissipated the Clouds that darkned them so long a time, and taught them they should think of, and prepare for Eternity, and use the true Means of attaining thereunto? And how can they take him for a Common Man like others? Him that not only so well knew this Righteousness, but that also so punctually practis'd it; because to judge rightly, It is no less above Man to Live as he Liv'd, and as he would have us Live, than to raise the Dead, and remove Mountains. To conclude, if there be not a God, it is not to be conceiv'd that so great an Idea as that of Christian Religion should ever be conceiv'd in the Mind of Man, and that he should conform his Life thereunto: And if there be one, Jesus Christ must have had so Familiar Converse with him, to speak so as he has done, that he deserves to be Credited of all he has said, so as not to doubt being his Child, it being impossible so great a Fraud should be accompany'd with so many Graces.

One can make but very weak Essays to express ones Thoughts of the Greatness of Jesus Christ, and how weak soever the Notions be that one has, yet they very far surpass our Expressions: And it may be I may only lessen

what Monsieur *Pascall* has left us in some Essays that he had just begun, yet so lively that it is easily seen; but very few have attained a higher measure of Knowledge than he. I will only add, That as the Doctrine of Jesus Christ is the fulfilling of the Law, his Person also is that of our Evidence; and that he has so admirably fulfill'd all the Wonders the Prophets foretold of him, That it is hard to say, which is most Extravagant, either to doubt as Atheists do, If a Messias was promis'd; or to believe with the Jews, that he is yet to come. Let those that feel any doubt herein, and who are no way touch'd with this Divine Life, Examine themselves strictly, and they will assuredly find the difficulty they have to Believe, does not come but only from their unwillingness to Obey; and that if Jesus Christ was content to live as he did, without expecting to be imitated, they would be content to look on him as a worthy Object of their Adoration: But at least let this render their Doubts suspicious; and if they know the power of the Heart, and after what manner the Mind is always led, let them look on themselves as Judge and Parties; and to judge Equitably, they endeavour for a time to forget the wretched Interest they may therein have; otherwise they must never expect to receive Light; the hardness of their Heart will ever resist the Proofs of their Mind, and nothing will be able to dispel the Clouds of their Understanding.

This is strange, yet very true, not only the things that must be felt, depend on the Heart, but also those that belong to the Spirit when the Heart may have any share in them: So that  
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though they have more Light and Verity than is needful to convince, yet they never do it, and never incline to Act, till the Heart be first gain'd, and without that, it would be to no purpose. And this is it which causes the Merit of good Deeds, and the Guilt of ill ones; for whilst the Spirit only Acts, either it judges well, and this is only to see what that is wherein there is no Merit; or if it judges ill, it fancies to see what it doth not, which is only an Errour of Fact, which cannot be counted Criminal. But when once the Heart becomes concern'd, and that it makes the Will judge, well or ill thereafter as it loves or hates, it happens that either it fulfils the Law in loving what it ought to love, which cannot be without a kind of Merit; or that in loving what it should hate, he violates the Law, which is never excusable; which is the cause also that God, not willing Men should attain to know them as they do Geometry, wherein the Heart is not interess'd, and in which Crime the Good have no advantage over others in that study, he has been pleas'd to veil his Conduct, and in such a manner to mingle Light with Obscurity, that it should most depend on the Dispositions of the Heart to believe, or to rest in Darknes. So that those to whom he hides himself, ought never to hope for any good, till first they do as much as they can possible set themselves in the way of those that have found the Truth. But they shall scarce give over counting for nought the Miserable Riches which some would deprive them of; they will scarce begin to believe Poverty cannot be an Evil; that Disgraces and Oppressions may be lookt upon as Good; that no-

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thing is to be shunn'd, but offending God; and nothing to be sought for, but how to please him; that all shall be clear to them, and if there remains any Obscurity, it will appear at least, that it is only for those who desire to rest in it.

For Instance, God was pleas'd to send his only Son into the World to save Men, and at the same time to be a Stone of stumbling, and an Object of contradiction, to those who made themselves unworthy of so great a Blessing. Could he have done any thing better than what he did to this End? He was born of mean Parents; he made him spend his Life without having wherein to lay his Head; he only gave him the refuse of his People to be his Followers; he would not that he should speak of any Sciences, nor of any thing esteem'd great amongst Men; he made him be thought a Deceiver; he caus'd him to fall into the hands of his Enemies; to be betray'd by one of his Disciples, and forsaken by all the rest; he made him tremble at the approach of Death, which he sufferr'd publicly and as a Malefactor; how could he better disguise him to those who only favour the things of Worldly Greatness, and have no Eyes to behold true Wisdom?

But he also made him Command the Sea, the Waves and the Wind; yea he had also power over Devils and Death; he made him know the inward Thoughts of those that spake with him; he pour'd forth his Spirit upon him, and put those things in his Mouth as could proceed from no other but God, he made him speak the things of Heaven in such a manner

as far surpasseth the reach of Men; he was desirous to inform them the State of their Heart, and how they might be deliver'd from their Miseries; he made him live without the least appearance of Sin, insomuch as his greatest Enemies had not the least pretext of accusing him; he made him foretel his own Death and Resurrection, and he rais'd him up out of the Grave. What could there have been fitter to hinder him from being rejected by those who love true Greatness and Wisdom. To conclude, because all Ages and the whole Universe were concern'd in the same Conditions of Obscurity for some, and of Light for others, he would have his History and Life writ by none but his Disciples, to render it suspicious to those who desir'd to be deceived, and that it should be the most undoubted of all Histories, that so they might be inexcusable.

For in a Word, not to enter into this vast Field of Dispute, if it be not true, either the Apostles must be deceived, or they must be Cheats, and neither the one nor other is to be believ'd; how could it be that they were deceiv'd? those who said, They were Eye-Witnesses of the Life of Jesus Christ, and also believ'd to be Chosen and endow'd with Gifts to that very End: Could they be deceiv'd to know if they themselves healed the Sick, if they rais'd the Dead? What other or greater Sign could they have desired to be assur'd of knowing the Truth? But if Jesus Christ made them believe during his Life, how comes it to pass they were not better advis'd after his Death, seeing they believ'd he was truly God, that is, Master of Life and Death? For as for the Disciples  
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of *Mahomet*, who only call'd himself a Prophet, it is plain they rested in Ignorance and Error after his Death, and he was careful not to promise them to Rise again. But it is not so of those of Jesus Christ, they are far bolder; accordingly they declare, If he is not Risen, all they did and said is in Vain. It is thence they draw their greatest Comfort and Constancy: and 'tis very unlikely and even impossible, but they believ'd at least that they saw him after his Death, and they believ'd it with the greatest certainty could be, in exposing themselves to all they suffer'd, and by reposing thereon the great Work wherein they had so happy success. This being granted, how can it be imagin'd they all believ'd so strongly, a thing so difficult to be receiv'd, and whereof the Eyes only can be the Judges? Did they all dream it in one Night? for they all declare they see him, and we think they were all honest Men. Is it a Ghost that deceiv'd them for the space of Fourty Days? or was it some Impostor that made them believe that he was the Man that Dy'd before their Eyes, and whom they had laid in the Sepulcher, and who afterwards found means to ascend up into Heaven in their sight? This would be ridiculous to say, and so much the more, because 'tis plainly seen by what we have left us of theirs, that they were not so simple to believe, That if Jesus Christ had been but a Common Man, he could not have Raised himself from the Dead.

It would be altogether as Vain, to say the Apostles were Deceivers, and that after the Death of their Master they agreed amongst themselves to say he was Risen, and should think  
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all the World must take their Word for it. For though it be said Men are Naturally Lyars, it is not so in the Sense it is commonly taken : It's true they are born such, inasmuch as they are born Enemies to God, who is the Sovereign Truth, and that their Heart is bent and prone to Vanity and Falshood, which too often they look upon to be Real. But else it is certain they Naturally love to speak Truth ; and it cannot well be otherwise, the Natural Inclination tending to speak what one knows, or at least what one believes, that is, what's True in it self, or in regard of him that speaks it : Whereas for Lying there must be deliberation and design ; one must be at the trouble of inventing, and it is seen such Men never Lye but for Interest, or for Honour, and then too because they cannot otherwise attain to it : And they take great heed that what they say should seem probable, and that the Falshood should not be discover'd, especially if the Consequences are dangerous ; and if any should be found that Lye for Pleasure, they never think but of enjoying it in the Moment, not grounding any thing that's Real upon their Lye. So that the Apostles could not possibly have any design of imposing upon Men, in what they taught of the Resurrection of Jesus Christ. Who were they that they should make themselves be believed ? And what Authority did their Merit, or the Power they held amongst the Jews, give them to that purpose ? Could they invent nothing else but such a gross Lye, which would have been so easie to have been gain-said, and for the which they could have given no other Proof, but their own bare Allegation ? And  
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how can any one imagin they should have been so bold upon such a ground, to Attack all the Authority that was amongst the Jews, and the greatest powers on Earth; and attempt to change a Religion that was as Old as the very World, and grounded on as many Miracles, which were as publick as this would have been deemed private to them; 'twas not enough they should be Cheats to form such a strange design; they must also have lost their Senses, and so the Fraud would soon have been discover'd: And if they had been the Wisest Men in the World, as they since appear'd to be, they would but the better have seen what there was to be fear'd; how difficult it would be, considering Mens Lightness and Inconstancy, but that some of them would suffer themselves to be gain'd by Promises or Threats. And to conclude, It were the greatest Extravagance, for Pleasure to expose themselves to the greatest Dangers and Torments, and to unavoidable Death, whether the Fraud were discover'd, or whether it succeeded to their desire.

I will not now ingage in speaking any farther of what might be offer'd touching the the Truth of the Evangelical History, whereupon Monsieur *Pascall* has left such fine Remarks, but such as are far short of what he would have done had he liv'd a little longer; he had a particular Gift of Understanding Prophecies, and found the New Testament such an inexhaustible Spring, that he would still therein have made new discoveries. What would he not have said of the Stile of the Evangelists, and of their Persons, of the Apostles in particular, and of their Writings; of the way where-  
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By this Religion was first Establish'd, and of the State 'tis now in ; of the great Numbers of Miracles, Martyrs, and Saints in all Ages : And in fine, of so many things as shew 'tis impossible only to be the Work of meer Man ? Were I as capable as I am deficient to supply wherein he fell short, this is not the place to do it. That would be to compleat the Work which he only began to describe. But though I have done it imperfectly, and how ill soever we have it, it seems to shew a Glimpse of what it was design'd to be, and is even sufficient to produce the Effect he desir'd in the Minds of those that desire to make a right improvement of their Reason : For he pretended not to work Faith in Men, nor to change their Hearts ; his drift was to prove there was no Truth better supported in the World than that of the Christian Religion ; and that those who are so wretched as to doubt of it, are apparently guilty of wilful blindness, and can complain of none but themselves. And 'tis what will evidently appear to whomsoever will consider the thing at large as he did, and all at once, without Passion or Prejudice, observe the long Succession and Train of Prophecies and Miracles that relate to it. This so continu'd a History, is the ancientest that is to be found in the World, and is chiefly what is contain'd in this Treatise. I say it must be Read without Prejudice, for one must decline one party to which we must willingly renounce, if one do themselves right, that is, not to believe but what one sees without any difficulty ; for if we were not warn'd by God himself of this mixture of Darkness and Light, we are so made, as that it ought not at all to hinder us.

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There is no doubt but all Truths are Eternal; that they are link'd in a Chain, and have dependance one on another, and this dependance is not only for Natural and Moral Truths, but also for Truths of fact, which may in some sort be called Eternal, because being assign'd to certain Points of Eternity and Space, they make a Body that all at once subsists for God. So that if Men had not their Understanding bounded, and full of Darkneſs, and that they could plainly diſcover the large Continent of Truth, and that 'twere expos'd to their view like a Country in a Geographical Map, they would be in the right not to believe any thing, but what was extreamly evident, and for which they may ſee the Grounds and Conſequences. But ſeeing God has not been pleas'd to deal ſo favourably with them, and that he was not thereto oblig'd; they muſt comply with their State and the Neceſſity of things, and muſt at leaſt act Reaſonably within the extent of their limited Understanding, without reducing themſelves to Extremities, and ſo make themſelves Miſerable and Ridiculous both together.

Could they but once bring themſelves to this, very far from reſiſting, as they often do, the bright Light that certain connections caſt in their Minds, they would eaſily own they ought to content themſelves in all things, with any moderate Beam of Light that appears to them, provided it be a true Light; that the convincing Proofs be Real and Poſitive, and the Difficulties but bare Negations, occaſioned by the want of a full view of things; and as there are other Proofs that leave no Obſcurity, ſo there



are also those that give Light sufficient to shew something, after which whatever doubt remains, it cannot hinder, but that what one sees is certain, and 'tis no longer but the weakness of him that instructs, and cannot make every thing clear, or of him that would see, and has not sufficient Light of Knowledge. For to conclude, there are an infinite number of things that yet do subsist, though they are incomprehensible to us, and 'twould be Ridiculous, for Instance, to dispute against Demonstrations, because they may have Consequences, the connection whereof may not appear very plain to us.

Were there nothing incomprehensible but in Religion, probably there were something to be said; but what is most known in Nature, is that almost all we know, that subsists, is unknown to us past certain Bounds, although we have them as 'twere before our Eyes, and in our Hands; whereas Religion has this advantage, that what we don't comprehend, is found to be grounded on the Nature of God, and upon his Justice, of which he knows very well that we can know nothing, but what he is pleas'd to reveal to us. Let us then rest satisfi'd, and Bless his Name for having shew'd us sufficient to guide us in safety: And those that are displeas'd at our Submission to things that can't be comprehended, know their unreasonableness; seeing one desires it not of them till after having shewed an infinite Number of Proofs, that one must be wholly depriv'd of Reason not to submit to it: For can there be any so bold amongst the Sons of Men, to say God was bound to do something more than what he  
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has done, and to think he has any Privilege above others to seek a Miracle, to strengthen him about the least doubt his Heart will suggest to him? Or if one has no more right hereto than another, must he become visible to all Men, and every Day come present himself to their sight, as the Sun does; and should he do so, what can they tell but they would yet doubt every Night; because if they have not sensible Marks, they have as great and as certain ones which they resist; as the accomplishment of Prophecies, which is a standing Miracle, and which all Men may plainly see with their Eyes to the End of the World, and that too as often as they list.

But the Truth is, it is not want of Proofs that hinder Men, it is nothing but their neglect in duly informing themselves, and their hardness of Heart; and it is that that will cause, that though there has nothing hitherto appear'd fitter to rouse Men out of this insensibleness than the Writings of Monsieur *Pascall*, nevertheless 'tis most certain there will be but very few that do reap benefit by them; and to judge by the success, it will be only for good Christians that he labour'd, in striving to prove the Truth of their Religion. I say this without having any regard to the necessity of the Inspiration of Faith to believe effectually. Men can contribute nothing herein; I speak only of the Belief which Reason can and ought to give. And it is whereto there appears little less difficulty, when one considers how Men are made, and how they are taken up in the World.

Some apply themselves to study Sciences, in finding out Secrets of Art and Nature; others think of nothing at all, and spend their whole Life in Business, in Pleasures, and in Vanity: As for those which doubtless are the greatest Number, and also the most considerable, it is very easie to see how few there will be that will spend some Moments in Reading this Treatise, and amongst those, how few there will be that will be able to understand it, or be touched with it; how hard 'twill be to make Men enter into these deep Reflections, that have as it were cast off the use of thinking, and have scarce ever looked into themselves. It is not enough that they are Truths separate from the Senses, not to make any impression on Minds that have been fed only with Fancy and Chimeras; that have added a second Corruption to the Corruption of Nature, and are not so much as sensible of the Miserable remainders of it; will it of a sudden bring them back to a point, from whence they have gone astray ever since they were born; or to reduce them by little and little, can one expect, that taking Pleasure only in that which flatters their Senses, or their Interest, they can like to say continually, that Weariness is their greatest Happiness, that their greatest Evil is to think themselves Happy, that they shall never draw near to be so, but as they ruminate on the Sense of their Miseries, and that 'tis only Fools, or true Christians, that can expect Death without despair. These Truths, how comfortable soever they appear to some, will appear sad and terrible to them, how little place will they find in the noise of contrary things, wherewith their Heart is perpetually tor-

tur'd? or what little stay will they make there? It will be but just like those imaginary Apparitions that are scatter'd by rubbing our Eyes with the Hand, and they would rather never more look in the Book, than that it should work any change, and that they should therein perceive at a distance, the Ruin of the false Happiness which takes up all the Business and sweetness of Life.

It would be no hard matter to apply part hereof to others that think themselves much above and beyond those, and yet nevertheless resemble them in what is most essential. They think indeed, they have a desire to know; they sometimes meet, and thereby they look one on another, like a kind of Men different from all others, and they are sorry for others; but what would they do to themselves if they once clearly see the little worth of what costs them so much Labour, and that amuses them, the which even puts them farther off from seeing; although they are Truths they seek after, and that all Truth has its value, by the Relation it has with the essential Truth, nevertheless they are empty and useless, unless they tend thereunto, and yet this is so far from being the right way, in employing ones self in things that disturb most Men, that God is pleas'd it should be hid from them, and that those, the most able have discover'd, is, that one cannot attain unto, and that may be well spar'd. Nevertheless as if these Persons knew very well that there was nothing else wanting to be known in the World, they thereunto apply themselves with a strange industry, and this little success encourages rather than discourages them; there they stick as Mi-  
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ferable Creatures, unworthy of their own care, and neglecting the study of what they are, and of what they must be, to dive into what is most vain and hidden in the Sciences, never considering, that 'tis a long while ago, that enough is known to direct us in our Course of living, and that if any thing be wanting, 'tis not worth while to seek after it : And to say Truth, it is not the conveniencies of Life they seek after, nor the love of Truth, which they seldom care for, to be seen or found by others : It is Curiosity alone that pushes them forwards, and the Glory of out-doing those that have gone before them ; and the greatest part follow the ways so contrary to Truth, that they go astray even as they go forwards. But the worst of all is, that it renders them incapable of seeing it when one shews it them, and filling their Head with what has been falsely invented since Men talked in the World, this strange kind of Tradition, doth to such a degree deprive them of the favour of Truth, that it is an unknown Language to them, and all that is not conformable to the Impressions they have receiv'd, can work nothing on them. There are indeed some amongst them that are in the right, and walk in the way of Truth. These satisfy not themselves with Words of Course only, as others do ; and because they seek rather to know than to speak, and that not submitting to believe, but what they see Ground for, they seldom are deceiv'd. It is also what incloses their Knowledge within narrow Limits, there being but very few things capable sufficiently to evidence what they desire ; what is not demonstrative signifies nothing to

them, and never considering there are several kinds of Demonstrations, they erect themselves absolute Judges upon a few Principles which they have, and will believe nothing but what is prov'd to them to their own Mind, of which one cannot give them an absolute Reason. But they do not see the advantage they think to find, by believing nothing but what is indisputable, is much less than they think, and so far from securing themselves thereby from Error, that on the contrary, it is what plunges them deeper into it, in depriving them of the knowledge of many Truths, the want whereof is a great and certain Error, and yet is scarce perceiv'd or felt; for the habit they have taken up of this continual Doubting, and of reducing all to Figures and Motion of the matter, by degrees spoils their Judgment, makes them strangers to their Heart, so that they cannot return to it, and at last, makes them think they are themselves nothing but meer delusion; what can there be that is more capable of making them insensible to true Reason, and to the Proofs *Monfieur Pascall* has given, although they have the least cause in the World to think that he could be mistaken, and that in their way it self, they lookt on him, or ought to have so done, with admiration.

To conclude, There is one sort of Men almost as hard to be found as true Christians, and that seem less unlike than others, to become such. Those that have been sensible of the Corruption of Men, their Misery and their great want of Knowledge; they have sought Remedies, without knowing the Ground of their Distemper, and regarding things in a  
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general way as they could humanly do, they have seen or believ'd to see, what Men were bound to do one to another, and some have extended their Speculations and the Notions of Natural Vertues, as far as they could; were there any thing great amongst Men, and that the Glory they receiv'd one of another was of any worth those only could pretend to some share in it: And as 'tis only amongst such there is any Wit and Civility, one would think more were there to be expected than of any others, and that they were just on the Borders of Christianity. But it is taking it in another Sense what sets them farthest off, seeing there are no Sicknesses so dangerous as those that most resemble Health, nor any greater hinderance to perfection, than to think one has attain'd it.

Charity, if it be permitted to use the Comparison, may be lookt upon as a Curious Work put into the hands of Men, and by their neglect and want of care, comes to be broken all to pieces; they have in some measure been sensible of their Loss, and gathering up what remain'd of the Peices, they patcht up the best they could, that they call Honesty. But alas, what a difference, what spaces, what disproportions is betwixt them? It is but a wretched Copy of this Divine Original, and Woe to him that sits down satisfi'd with it, and cannot but see it is his own Work, that is to say, Vanity. Nevertheless this difference as Infinite as it is in it self, is not discern'd by those of whom I speak; and the State whereto they are advanc'd, being indeed considerable enough after the manner as

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they judge of it; they are wholly satisfi'd with it, they move and continue in it till Death, and nothing is harder than to make them dispise what sets them so much above the rest of Men, and to incline them to acknowledge their own Wickedness, which is the very beginning and perfection of Christianity.

This is what gives occasion to think that very few would have been the better for Monsieur *Pascall's* Book, if it had been put in the very State he intended it; however, let every body consider it, it is well worth the Labour, and that those that after having adjusted Christian Religion to their own Mind, in doing all things as they list, as also those that resolve to believe nothing of it : Let them know, that in Matters of Religion it is the highest pitch of mischief to ingage in any but in the right, and that there is but one that is so. Whatever Light, whatever Knowledge one has, there is nothing easier than to be deceiv'd, especially when one will ; and of what likely appearance soever one flatters himself, it is most certain one shall repent to have made an ill choice ; and one shall repent Eternally. For to conclude, one acts nothing that may be of force to perswade themselves. And whatever Ground one finds in ones own Opinions, the chief importance is that they are true, and that at the fatal Moment that shall for ever determine our State, at the drawing of the Curtain, that will fully shew us this Truth, if we discern more than we did know, we should not at least find the contrary of what we believed.

*The End.*

Approba-



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## Approbation of Doctors.

**W**E whose Names are here under-written,  
Doctors in Divinity, of the Faculty of  
Paris ; Certifie, that we have Read, and Examined,  
a Book Intitul'd, A Discourse on Monsieur Pascall's  
Thoughts, Compos'd by Monsieur Du Bois de la  
Cour ; wherein we find nothing contrary to Faith  
and good Manners. Dated at Paris the 25th. of  
July, 1671.

Le Vaillant, Curate of St.  
Christopher.

Grenet ; Curate of St.  
Bennet.

Marlin, Curate of St.  
Eustach.

Labbé.

Fortin.

Peht Pied.

T. Roulliard.



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A  
DISCOURSE  
ON THE  
P R O O F S  
Of the  
Books of *M O S E S*.

**C**hriftian Religion makes no difficulty to own that the Mind of Man cannot attain to the height of the Myfteries which it teacheth, and that it is too narrow to go discover the Foundations of it in the Eternal Springs of Truth, where it does appear as vifible as the firft Principles, could his fight reach fo far : Neither doth it pretend to be abfolutely believed, by a blind inftinct, without any Proof; and God has not given to Man Reason and Underftanding, to render fo great a Prefent not only vain, but alfo hurtful, in offering him Objects of Faith, againft which the very Inftrument of his Knowledge fhould be in a continual revolt. This is the Portion of thofe Schifmaticks who are grounded only upon their own rafh Capricioes and

and Fanatical Visions, who are not grounded nor do subsist but through the want of Reason, like to that which first produc'd them; whereas Christian Religion is such, that how impenetrable soever its Mysteries are, they cannot be doubted of but by another kind of mistake. For to conclude, the business is, not to Examine the possibility of these Mysteries, nor to settle the Mind about all the Difficulties that it finds in submitting thereunto. Men would be unjust to desire to comprehend them, they who cannot comprehend themselves, and yet doubt not of their Existence: And it is sufficient to shew them, that all these so unconceivable Truths are joined not only to other Truths they know, but also to that of all the Truths that are most proportion'd to their Understanding, and whereof they may inform themselves by the most known and certain ways.

If Men know any thing of certain, it is Deeds, and of any thing that falls within their Knowledge, there is nothing wherein it is harder to impose upon them, and wherein there is less occasion of Dispute: So that when it is demonstrated to them that Christian Religion is inseparably join'd to Deeds, the truth of which cannot justly be contested, they must and ought submit to what it teacheth, or that they abandon all Sincerity and right Reason.

If *Moses*, for Instance, was, and that he wrote the Book that is attributed to him, then the Jewish Religion is true: If the Jewish Religion be True, Jesus Christ is the Messias, and if Jesus Christ be the Messias, all must be be-  
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lieved that he said, The Trinity, the Incarnation, Resurrection, Ascension, and all the Rest.

It is by this Divine chain of Truths God conducts Men to the true Faith, and that they might shew, there is nothing more reasonable than the submission they give to the most incomprehensible Mysteries, very far from censuring them of Weakness and Imprudence.

And as this great Body of Christian Religion is compos'd of a great many different Parts which all tend to the same End, and that it has subsisted Six thousand years, it cannot but be by a Chain of infinite Truths, that every Age has added a new Accumulation of Proofs, and that at what Part soever one begins, at what Point soever one apply themselves, one still finds such a great abundance of Light, that 'tis impossible not to be convinc'd.

But one is so much the more obliged to apply themselves exactly to the seeking these Proofs, God ordering it so that they should not consist in common Principles, and so plain that they should presently be discover'd, and that they should be alike seen of all Men. It is rather a heap of Circumstances that every body does not put together, or don't consider after the same manner, which yet nevertheless are plain to the most ordinary Capacity, when they ever so little open their Eyes; and when they are all together, produce a certainty, if not greater, at least more intimate and natural than that we have by speculative and abstracted Demonstrations, because the manner of it is more proportion'd to the Mind of Man, and that there's no body but finds the Principles in themselves.

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## A Discourse on the Proofs

It is in this design that to give an Essay of the way that one should consider these Deeds, which by their certainty do necessarily persuade that of our Religion; we will make choice of the particular History of *Moses*, and the Truth of his Books, which serve as the Foundation of the Jewish Religion, as this doth of the Christian, according to *St. Paul*.

I do not think my self bound presently to prove, that if there was effectively a Man who lookt on himself to be sent on Gods part, and that not desiring he should be believed on his bare Word, or by Actions, which are known to be but little above those of the power of Man, has given for greater Evidence, that wonderful Succession of Prodigies, which is to be seen in the Pentateuch; who was seen to have dispos'd of Life and Death, to have Commanded the Elements, and made the whole Frame of Nature stoop to his Orders. I make no question, I say, but all the World will confess but this Man does best deserve to be believ'd of what he has writ concerning God, in whose Name it was he wrought all these Wonders, and that the Religion he Establish'd, should be accounted as True and Divine.

The most obstinate Spirits will as 'twere be at a loss under the weight of these Wonders, and find no other means to satisfy the Inclination they have to Unbelief, but to seek vain Reasons, to question the Truth of these Miracles, and of the Book which contains them.

But if they have any remains of Honesty and Sincerity left in them, they cannot possibly proceed very far in these Doubtings, and they will find them so dissipated by the abundance

dance of Proofs which attend this History, that they must be forc'd either to confess it to be true, or be reduc'd to the dulness of those, who to avoid believing what Religion Commands, do rather chuse never to think at all of it.

For by what Suppositions do they think to shake the certainty of what is writ in these Books, and put their Mind in a State of thinking that it all amounts to nothing? Let them give all the scope they can to their Imagination, and let it feed them with all the Chimera's it can, they will never find any thing that has the least shadow of likelihood, and which a Judgment never so little solid, would not be ashamed to propose.

Will they say *Moses* never was, and that all that is said of him is only a Fable invented at pleasure? But let them consider that it is not Jews and Christians only that have been heard speak of this *Moses*, seeing it is also known that Prophane Historians make mention of him; and if that were not so, let them also look on all the Histories in the World but as Fables, seeing there is not one of them can be Credited, if it were permitted to doubt, that there was a Man called *Moses*, who brought the Jews out of *Egypt* after a long Captivity. For all the Reasons whereby Men judge the truth of other Histories, do equally appear in that of *Moses*: For Instance, we do not doubt but that there was an *Alexander* and a *Cyrus*, because several Authors have writ of it, and that nobody ever thought of making any question of it, neither has ever any body seriously question'd if there was a *Moses*. It was constantly own'd  
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and believ'd amongst a very Numerous People, and by all those that knew them, and that had any dealing with them, without ever having been deny'd by any body. But there is more-over this difference, that *Moses* has particular Proofs, and such as are not to be found in others; for never was a Book preserv'd with so much Care and Affection as that which contains his History; and nevertheless Men had never greater and more powerful Reasons to destroy the Truth of any Book, if they could have found any colour for doing it, than the Jews had in regard of this, seeing that at once they might have freed themselves from a Law that was the most troublefom, the most painful, terrible and Injurious, that could be, to be observ'd; so that one can see no Motive that should incline them to bear it, but the firm persuasion of the Truth of it.

Incredulity not being able to subsist in this Chimera, it must of necessity pass to some other, and that for Example, one must say, That it is true there was a Man call'd *Moses*, and that he was Chief of a great People he brought out of *Egypt*; but that he was a great Impostor, which deceiv'd that People by false Miracles, and forged all the Prodigies he Relates in his Book, to subject them to the Law which he gave them; and by that Law to himself, in making them look upon it as come from Heaven, and making himself thereby be consider'd as the Dispenser of the Will of God, in whose Name he spake, and having his Power in his hands, to punish those that disobeyed him.



It is whereunto amounts the greatest force of human Invention, in opposing this Book; nevertheless nothing can be invented more unreasonable: For if one would here use Proofs of common Sense, it would be hard to reconcile the Wisdom and Vertue which otherwise appear in this *Moses*, with so hidious an Impostor: It is hard to conceive that this Man in so Remote and Ignorant an Age, destitute of the help of Inventions of those that had preceded him, could produce out of his own Brain, not only a Law from which all other Laws borrow'd something, but also the Idea of a God, and a Notion so great and worthy, that except those that follow'd his Steps, there is none but what fell infinitely short of him; whereas all other human Inventions are perfected by Time. To conclude, That it would be strange that this first Deceiver should so exactly hit on a thing so lofty above the Imagination of Men, and that he should so well have known what was due to a God, and what a God should be; that effectively one feels that he should be so, if he be at all, and that Hearts well dispos'd would be troubled if he were not.

But to proceed to things more proportion'd to all Understandings, let us see if it be possible that all these Prodigies, are so many Fables invented by *Moses*. If it be so, he must needs have hoped to have made them be believ'd by the Jews, or at least that he should persuade them to Authorize them by their consent without believing them, and to agree with him, to deprive Posterity from the Knowledge of this Imposture; for doubtless it will not be said that he invented them with a design

sign to pass for an Impostor, without making any advantage by it. It must needs be also either that the Jews believ'd them to be true, though they were false, or that knowing the untruth of them, they all agreed and form'd the design to make them pass for true to their Posterity.

But what can one imagin more absurd than all this? *Moses*, could he promise himself that he could make the Jews believe the change of Rivers into Blood; that thick Darknes cover'd the Land of *Agypt* three Days, and came not near the Children of *Israel*: The Death of the first born of all the *Agyptians* in one Night, the least hurt not befalling any of the *Israelites*. The dividing of the Red-Sea, which parted and was as a Wall on each side, whilst the People passed through, and which afterwards broke in, and swallow'd up the Army of the *Agyptians*; and all the rest of those Prodigies which were seen arrive one after another, before the People came out of *Agypt*; could he possibly think that none of the Jews could question all this, nor would not at least have had the Curiosity to inquire of the *Agyptians*, that in all likelihood were not of Combination with him?

Could he also think that he could easily persuade them what he relates of the Fourty years that they passed in the Wilderness, which is nothing else but a Succession of Miracles? That he should make them believe, although there was nothing in it, that he had drawn out of a Rock sufficient to quench the Thirst of Five or Six hundred thousand Men: That the Earth, in their sight, opened her Mouth and swallow'd up *Dathan* and his Company, after he  
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had told them that they should Die a strange and extraordinary Death ; that they had liv'd Fourty years of nothing but what came down from Heaven. And to conclude, that he should make them believe the great and terrible Spectacle of Mount *Sinai*, which appear'd to this People all in a Flame, with such a Noise of Thunder and Lightning, that they desire they may speak with God only by an Ambassador, thinking they could not behold him and Live.

If *Moses* had been so senseless to flatter himself with this hope, that he had been unable to have succeeded and to conduct a great design, and that far from advancing things as far as he did, so weak a Head would soon have grown giddy, and would it self have ruin'd all its Projects. What instance is there to be found in all Histories of an Impostor of this kind ? This is not the Course usually taken by Deceivers ; they do not expose their Lyes so naked to the Light, and they take care not to chuse Judges so hard to be cozen'd, as the Eyes and Ears of Six hunder'd thousand Men, and a whole Nation of Enemies. They forge some obscure Miracle that had but few Witnesses, and spread abroad the noise of it by their Adherents ; but especially they carefully avoid to excite any Natural Contradiction, in confidently calling People to Witness in things wherein they would have cause to fear they should be found Lyars, and there is nothing they shun more, than often to stir up Mens Minds to disprove them, or often to think of them ; they esteem themselves happy that they once let them pass undiscern'd ; and it is impossible they should so much stifle in themselves all Thoughts of di-

truff and fhame, that they dare continually fet before the People fuch grofs Cheats, in calling them to Witnefs, and exciting them by fo great Confidence to confider them with greater diligence.

Let *Mofes* be Examin'd on thefe Rules, and let it be feen if he obferves thefe Precautions and Meafures which Nature and Intereft would Infpire to the greateft, and even to the moft ftupid of all Impoftors. On all occafion he fpeaks of the Plagues of *Aegypt*, and of the Wonders of the Defert, and that with a Confidence fufficient to incenfe the moft infenfible, if their Reason could have furnifh'd them with any pretext to have deny'd it : He fpoke to them of things that were common and evident, which they could not be ignorant of. *He gave you (faith he) Manna to eat, which was a Food unknown to your Fathers ; your Garments waxed not old upon you, neither your Shooes, for the fpace of forty years.* Which amongst the *Israelites* could be ignorant of this Matter ? He fpeaks all this with fevere Reproofs, with Threats againft their paft Infidelity, with fharp Predictions of their future Difobedience. To conclude, He fpare nothing of what might incenfe their Minds, and of what might give them a defire to contradict him, if the things he afcrib'd to himfelf had not been true, or if they had been doubtful, infomuch that as true as they be, it is a kind of Miracle, that in fo many Rebellions and Murmurings as he appeas'd, there fhould not be found one fole Jew that accus'd him of Impofture.

It is then moft certain *Mofes* had no defign to cozen the Jews, neither is it poffible that he did

did effectively cheat them. And let not any one pretend to look on these Proofs only as probable Conjectures, and only bare Appearances ; they are Demonstrations in Matters of Fact, seeing that in rejecting them, one should be engag'd to hold nothing for assur'd in any History.

For the ground of all human Certainty, is, that Men are not Idiots, and that there are certain Rules in Nature, from whence they never depart, but by a total subversion of Reason. The contrary is no sooner admitted, than that there would be nothing firm nor constant. Let it be permitted to invent as one list, that in the Days of *Cæsar* and *Pompey* all Men were struck with a Distemper that made them take the Illusion of their Imagination for real Truths, there would nothing remain certain in all the Revolutions that are Related of those times, and the Battels of *Pharsalia* and *Actium* might be made pass for Dreams of Phanaticks. So that when one is arriv'd to that pass that to believe a thing is not, one must suppose an effectual Folly ; I do not say in a whole Notion, but only in a great many Men, one is arriv'd at the Borders of human certainty in things. It goes no farther, neither also can it be greater, even for things present. Because, to conclude, we are no less permitted to suppose this defect of Reason in Men now, and in our selves, than in those that are past, not only all things past are for us as if they had not been : But we cannot tell neither what to think of those things we see transacted, and shall be no less ignorant of what is past, and of the present, than we are for those to come.

Now there is no question but the Supposition that *Moses* deceiv'd the Jews is of this kind ; for not to speak of the Folly that must be attributed to him, if he had taken such a way to attain to this End, it is certain it would be to have made all that People pass for Fools and Senseless, to say they had marcht over the Red-Sea on dry Land, if it had not been so ; to have thought they had seen a Mountain all of a Flame, if they had not seen it ; that they should have imagin'd to have been fed with Manna, had they been fed only with ordinary Food ; that they should have believ'd their Garments did not wax old, though they were forc'd often to change ; that they should have believ'd to see, that with a stroke of a Rod, *Moses* made Issue out of a Rock Streams of Water, sufficient to satisfy Six hundred thousand Men, although they had seen nothing.

Doubtless it would be no easie matter to invent Tricks or Machines that should imitate or produce such Effects as these ; and could there any one be found able to do it, it might be very well said to him, that he would not want Followers no more than *Moses*, and that he might make Men believe almost what he pleas'd. Nevertheless it must needs be that the Jews believ'd to have seen all these strange Effects, and made no scruple at all of yielding so ready an Obedience to this Man's Law, and by submitting that he should bear such an absolute sway over them, that alone without Guards, or Army, he should condemn Thirty or Forty thousand of them to Death, and see the Sentence presently put in Execution.

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There have been some that have assay'd, not indeed to go so far as him, for there was never any one so void of Sense as to attempt that, but to fancy ways by which *Moses* might have deceiv'd the Jews : For Example, they pretend that to make the *Israelites* pass the Red-Sea, he took the opportunity of the Tides being out, and made them believe it divided of it self, and that afterwards the Tide coming in, he made them believe, it of its own accord, overflow'd and drown'd the *Egyptians*. They pretend also that the Water he made issue out of the Rock, was nothing else but a secret Spring which he discover'd by means of a Wild Ass that he made follow him. But this is so wretchedly weak, that it does not deserve to be refuted : Let it only be consider'd, how a thing so common as the Ebbing and Flowing of the Tide, could be unknown, not only to the Jews, who had liv'd above Two hundred years in *Egypt*, but also to the Natives of the Country, that they should so ignorantly cast themselves into it? How could that Stream be so little, and hide it self from so many People who were all ready to Perish of Thirst, and of a sudden become so abundant, as to satisfy them with the Camels, and all their other Beasts and Cattel. And to conclude, by what Art could *Moses* so dazle the Eyes of all this People, that they believ'd that in an Instant with a stroke of his Rod he made the Water stream out of the Rock like a great Torrent?

To conclude, It is to no purpose to explain one part of these Wonders, seeing one is forc'd to confess that one cannot explain them all,

One must wholly forbear, or shew the whole System intire, without prejudicing any part; for inasmuch as it appears the Jews were not impos'd upon, it is sufficient to convince and oblige us to believe all the rest, and to consider *Moses* as the Minister of a God, that would make himself be known to Men; for the Laws of Nature being once surpass'd, does suffice to shew, that something appears greater than it; and that never Man before Jesus Christ, appear'd so visibly to be Dispenser of the Power of this Master of Nature, as him of whom we speak.

Some it may be will rather chuse to say, that indeed, it is impossible *Moses* should have impos'd on the Jews, but that it may very well be, that they themselves might have contributed to the Deceit, and that they might consider this heap of Wonders, all false as it was, as a thing capable to procure them the Admiration of other Nations. But certainly there can be nothing but the desire of raising some pretext of doubting, of one kind or other, that can produce so unlikely a Supposition: For of all things that unbelief can inspire, this is the most unjustifiable. We will make appear afterwards, this People could not yield to this Imposture, in supposing that soon or a long while after the Death of *Moses*, the Law being already settled amongst them, how any new comer should think of such a strange way of rendring them considerable: And it was so unlikely the love of the Nation should incline them to it, that it appears, that that very thing would have been the greatest obstacle against it, which is no less certain in regard of *Moses*, than of any one else:

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But there is also much less appearance of it in regard of the ancient Jews. For who can imagine that by an intelligence with *Moses* they would have submitted to a Law, which they believed to be nothing more than the Production of his own Brain, and for which nevertheless they suffer'd themselves to be so hardly used, that for any little omission of its Ceremonies, they were to suffer Death without Mercy? What more can be done for things of the weightiest Consequence, and that have been ever in force? Besides it would be pleasant to see a Combination carry'd on betwixt Five or Six hundred thousand Men, and that not one of them, nor of their Posterity, ever discover'd it.

For there was not one of those Miracles, but that every one of all that People being all together in one Camp, might have discover'd the fraud, or that they might have avow'd as having seen them, with their Eyes, or being done in their Days, or in the time of their Fathers. What a difficult thing then would it have been to *Moses* to have gained so many People, and especially a People so hard to govern? And how could it be but there would have been found some heady Person, or some Man of good Sense, that would have opposed such a design? Whoever would have attempted it, must have but little experience of Men, to believe but that there would soon have been as many Sectaries as *Moses*, or at least, but that he would have been desirous to have inform'd Posterity of this Deceit, and might easily enough have done it.

Besides, What could there have been fitter to have render'd the Jews ridiculous to all the World instead of admiring them, and how blind must they have been not to see it? For Instance, What would the *Egyptians* have said of all the Plagues *Moses* said he smote them with, of the slaying their First born, of the drowning *Pharoah's* Army in the Red-Sea? And by what Complacency could all those other Nations whom he boasted to have overcome by such extraordinary ways, could they have sufferr'd to pass for currant so many Fables, unless they had been also of the Combination, and as truly Enemies of the Glory which is ridiculously imagin'd, the others sought after.

I grant Men may invent Fables, yet they do not carry them thus far when they desire they should be believ'd, and besides they take great heed to place their beginning a great way off, and to hide it in the obscurity of past Ages. But as it is not Mens scope to appear Ridiculous and Deceivers, they never invent things that may be gain said by Witnesses that are living, and by whole Nations that are concern'd in them: For Example, It would have been pleasant for the *Moors*, when they return'd into *Africa*, being expell'd by the *Spaniards*, to have gone about to have made the World believ'd, that they were brought over by Miracles like that of *Moses*, and that after the Mediterranean Sea had divided it self to let them pass through it, they saw it join together again, and Drown an Army of I cannot tell how many thousand Men that pursu'd them; yet the design would have been no less Extravagant in respect of the Jews, for we must  
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not look on those times though so remote and ignorant, yet not to be so dark as they are represented; Men heard and knew what past amongst each other; they had the same Intrest and Passions we have, they saw what they saw, and knew what was needful to be known, even as we do.

These two Hypotheses must then of necessity be laid aside; neither was *Moses* an Impostor that deceiv'd the Jews, nor were the Jews of intelligence with him: There remains only to say, *Moses* was not Author of the Book that goes under his Name, or at least that it is but since his time that all the Miracles have been added to it, that it contains; this is the most Infidelity can Inspire, but Reason will not suffer a Man of the least Sense to stop here.

If there were nothing else to assure one that this Book is truly of *Moses*, and that we have it just as he wrote it, but only because it goes in his Name, that this Book testifies that it has ever been attributed to him, and that till this time none ever thought of saying the contrary; this were sufficient cause, not in Reason to doubt of it, because we have no other assurance that the Books of past Ages are of Authors that they are attributed unto.

And let it not be alledg'd that there are Books which having for some time pass'd under the Name of certain Authors, have at last been found to be but forgery; for not to enter into this Query, it is impossible this should happen to a Book of the greatest Importance, to which the Authors Name is of great Moment, and whereof in all Ages there has been so much care us'd to Examine the Original and Truth, because

cause Truth is of that Nature, that all things agree therein, and concur in Establishing it, and that it is impossible that no Industry, nor Cunning, can find any thing that can contradict it; on the contrary, Untruth and Fraud at last discovers it self, if one makes it ones endeavour to inquire into it, because it cannot chuse but that a great many things will appear contrary to it; and that notwithstanding all the Foresight and Skill those Deceivers have, it is impossible let the Mind of Man be never so wary, that one should perceive all Inconveniencies may occur, and if one could foresee them, how to frame ones self to adjust them. For to conclude, When to this purpose there might be certain Effects within the power of Men, it is also as sure, there are also a great many things without their reach; they must be able to command the Time present, and that to come, alter the Course of all things; and in a Word, be Masters of Nature, and of the Mind and Will of Men.

So that it is evident we have incomparably more Proofs in behalf of the Books of *Moses*, than there is for others. These were deposited in the hands of some few Persons, it was but few that were concern'd about them; those that were, seldom thought of them, and when they did it was of no great importance. But the Book we speak of is of quite another kind. It was always in the Hands of a great People; it was the continual Object of their Care, and as it was the Ground of their Religion, and of a Religion that hated Lying and Deceit, how was it possible they would have suffer'd to be impos'd upon, in regard of the Name  
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of the Author, and that it should be alter'd by so many Fables? Or how could all this be done and that they should never perceive it? And who could have been so bold as to have attempted all this?

Let this continu'd Course of Miracles, wrought in *Egypt* and in the Wilderness, be seriously consider'd, and let one seriously judge if all those are things that can be foisted into a Book, and made be accounted to pass for the Original. This is the utmost could be done for some inconsiderable Book that was to be seen but by a few Persons, and for some private Miracle that may be said, was done but in presence of a few Witnesses: And it is seen these things do not spread far, nor do not continue any long time; they scarce any sooner appear, but they are oppos'd, so far as that they subsist no longer, unless it be amongst some ignorant People, who only taking things on the first Credit of them, never trouble themselves in thoroughly searching into the Truth of Matters. But there is nothing clear in the World, if it be not, that no such thing can happen for the Book we now speak of and describe: I could as well say that it would be no hard matter now to Insert in the New Testament, as long and considerable a History as that; and how idle soever this Supposition seems, I cannot tell but that 'twas harder to do it in the Books of *Moses*, seeing the Jews respected it as much every jot, as we do our New Testament, and that there was not one amongst them that had not a very particular Intrest to know what was contain'd in it, were it only to preserve themselves from the Sentence of Death, which with-

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out Remission they were to suffer, if they omitted certain Rites they were to perform.

But what does absolutely prove the Vanity of this Supposition, is, that there is as it were two Histories of *Moses*, one that was written in the Book that bears his Name, the other which is as it were engrav'd in the Ceremonies and Laws observ'd by the Jews, the Practice whereof is a pregnant Proof of the Book that enjoin'd them, and also of what it contain'd of greatest importance: For the greatest part of the most Wonderful Miracles were shewn by the Ceremonies, and other things that served in the Worship of the Jewish Religion. The Pot of Manna kept in the Ark, was a Monument of Gods Miraculous feeding that People in the Wilderness. *Aaron's* Rod that blossom'd, was a Sign of the manner how God confirm'd the Priesthood to him; and the Two Tables shew'd what's related in *Exodus*, touching the Establishing the Law. The Sacrifice of the Pascal Lamb, the Ceremony of the *Azyues*, and the appointing the Tribe of *Levi* for the Service of the Temple, shew'd the Passage of the Angel, the Death of the First born of the *Egyptians*, and the deliverance of the Children of *Israel*. The Plates of Gold nail'd to the Altar, was a Memorial of the Death of those unadvis'd *Levites*, that disputed the Priest-hood with *Aaron*. To conclude, The Ark, the Tabernacle, the sundry Orders of Priests and *Levites*; all the Ceremonies of Sacrifices, and Washings; all the Laws, the appointing the Countries beyond *Jordan* to the Tribes of *Reuben*, *Gad*, and the half Tribe of *Manasses*: The Cities of Refuge for Man slaiers; I say all these things which it were no less absurd

urd to deny, than it were to say there were never any Jews, have a necessary reference and dependance on the Books of *Moses*, and do invincibly prove that they could not be writ since his Time.

For to this purpose, it must be either that all we have said has not also been settled but since *Moses's* time, and after publishing the Books attributed to him, or that being Established by *Moses* his Word, and without any Book, some should add these Books to the Ceremonies and Laws that were in use, and added these Miracles, the more to enjoin this People to the observation of this Law. But all this is so unlikely, that there was never any Person known that durst seriously maintain any such thing.

How can it be said, for Example, that the Pentateuch was made and published a long time after *Moses* his Death, and that it was the Cause of Establishing the Law and Worship of the Jewish Religion contain'd in it? It may as well be said, the Ark and the Tabernacle, which are the Foundations of this Religion, were not made neither but a long while after *Moses*, and after the publishing of this Book. Now this cannot possible be, for all the Jews were perswaded their Ark and Tabernacle were made by *Moses*, as this Book does mention, and it cannot be conceiv'd by what Fancy they could be of this Opinion, if they themselves had made them after they had seen and receiv'd this Book, which had not been known till a long time after *Moses* his Death; doubtless this would have been one of the Pleasantest things in the World, and the most unparallel'd, either that  
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this Book being made of a sudden, and in a readinefs with this great number of Laws and Ceremonies, as being already in ufe, they afterwards came to be Eftablifh'd; or that being made by little and little, and juft as all thofe things were fettled; it had always, as is faid at the Palace, Retroactive Effect, to make each of thefe Eftablifhments be attributed to *Mofes*.

How alfo could this People, who beginning to receive this Law, had they at leaft known it had been untrue, that it had been practis'd fince *Mofes*, and that it had a constant Succeffion of Priests fince *Aaron*, could they have Univerfally perfwaded themfelves, that what this Book Commanded had been always practis'd, and that the Priests it Eftablifhed, had received their Miniftry from *Aaron*, by an uninterrupted Succeffion?

And how alfo upon this fame Foundation, could all the other Tribes and Families have fufferr'd the Tribe of *Levi*, and the Sons of *Aaron*, to ufurp to themfelves the Prerogatives belonging to the Priest-hood, and to the Office of the High-Priest?

There is no lefs abfurdity in the other Suppofition, which is, That the Law being given by *Mofes* his bare Word, was preserv'd by the Jews for fome time only by meer Tradition, and that afterwards thofe that wrote it added thereunto all thefe Miracles; for befides that it were already a kind of Miracle, and hard to believe, that this People fhould receive fo fevere and troublefom a Law, as that was, from a Man that had done nothing extraordinary: How could it be that *Mofes*, who doubtlefs had the ufe of writing, fhould have omitted fo Effential a thing, and  
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should not leave in Writing a Law that contain'd so many Rights and Ceremonies, and so many Directions, that it was necessary to have it always in readiness, not to fail in some part or other of it.

Also we are inform'd by this Book it self, that *Moses* fail'd not herein. *Moses* (it is said) wrote this Law, and gave it to the Priests, the Sons of *Levy*, and command it should be Read every seventh year at the Feast of Tabernacles. And it is there said in several places, That God commanded *Moses* to Write what he commanded him on the Mountain. If the Jews then had receiv'd this Law from him only by Word, how then could they receive a Book that contain'd so gross and manifest a Lye, and that had in it an Express Command from God, wherein their Legislator had fail'd.

This same Command of Reading the Law every Seventh year at the Feast of Tabernacles, as being given by *Moses*, does shew also that it could not be chang'd nor alter'd; for it was impossible but those alterations would have been discover'd, and being so, that they should be suffer'd by a People so wedded to this Law, and whose Love for it was grounded on the Opinion they had of believing it to be Divine and Writ by *Moses*. Moreover that these Miracles were of a very surprizing Nature, being mention'd throughout the whole Book, repeated in sundry places, and involv'd in the Principal Events, there would have been need to have made a new Book to have adjust'd them, and not barely to have alter'd one that had been received before.

We must therefore again return to this pretended Glory of the Nation, and maintain that the Jews willingly sufferr'd this falsification, and that they were even glad that all these Miracles were added to their Law, and that the Story of them was written.

This might have some colour were the Question only of matter of Policy. It might be well said to the *Romans*, for Example, that they descended from *Aeneas*, and it may be the *French* will suffer it should be said, they sprang from the *Trojans*. These are things some People fancy might be, and that no body is concern'd to oppose them, and which do not thwart other things that have been a long while establish'd, and are regarded as the most Considerable. But as for the Jews, those People so Zealous of their Religion, so Faithful in their smallest Traditions, and to whom Lying was so severely forbidden, this Supposition is wholly unlikely and improbable.

For I do not believe that the boldness of denial can go so far, as to deny all the Proofs of the Zeal the Jews had for their Religion, seeing that even at this day they have so great a Veneration for their Law, that for above Sixteen hundred years that they are dispers'd, and that they see no Effect of what was promis'd them, they still observe it with the same exactness as they did almost at first, and still wait for the fulfilling of those Promises.

What appearance is there then, that they would have sufferr'd those Books they look'd upon as the very Word of God, to be stuff'd with such a horrible Number of Lyes, in making themselves thereby unworthy his Protection, and running  
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the danger of being Convicted of Fraud by all their Neighbours? Was not this to hazard losing all to gain nothing?

There needs no more than this to convince any Man of good Sense and Judgment: But if one would further insist on the Love of the Jews for their Nation, and pretend that the desire of making themselves be admir'd, could induce them to commit this Fraud, let us see if the quite contrary will not appear, and if there be the least likelihood they could believe to be the more consider'd by the things related in this Book, which appear so disgraceful to the Nation in general; and if all things had been in favour of the Publick, let us see if it be likely that private Persons, and whole Families, would therein willingly have sacrific'd themselves, seeing especially nothing constrain'd them, and that needing only to invent, it was at their free Liberty to choose what way they pleas'd, and to have sav'd every body, without stirring up any to discover their Fraud.

Had he said nothing but what would have been for their Honour, as those great Miracles that shew such a particular Protection of God over them, had not that been sufficient without inventing so many things wherein so many People were concern'd to oppose them, and others also that render that Nation so worthy of disgrace.

What is there, for Example, more wretched than the fear and murmuring of that People for the bitterness of the Waters, and the want of Provisions, and for the Thirst they suffer'd at *Riphidim*? They were scarce any sooner got out of *Aegypt*, but they forgot all they would have

the World think God did for them. They think they are forsaken and betray'd, saying, That they had been brought out of a Country where they liv'd at their ease, though they were Slaves in it, that they should die in the Wilderness; they doubt either of the power or protection of that God that had so wonderfully appear'd for them, and are ready to Rebel against the Man that they believ'd was chosen of God to deliver them. Is it not the greatest and shamefullest weakness that can be? Is it not the height of Ingratitude, both towards God, and their Conductor? What could their greatest Enemies have invented more shameful to them? And who can imagin that to make them considerable to the World, and be thought the People beloved of God, they should have dreamt to display themselves; so inconstant, unfaithful, and ignorant, that for Forty years that they said they were fed with Food come down from Heaven, there scarce past a day but they were heard cry like Children, and wish'd with Tears in their Eyes, they were still Slaves in *Agypt*, that they might have their fill of Leeks and Onions.

One must Transcribe the whole Book of *Moses*, to write all the Infidelities and Errors of this People, for there is scarce any thing else to be seen in it: They seem to have study'd to equal their Crimes with the Blessings God bestow'd on them. There was scarce any one thing in which they Rebell'd not against their Leader, and they were scarce free from one Punishment, but that they deserv'd another; so that nothing could hinder that head-strong People from falling frequently into the same Crimes;

nor

nor the Example of the 25000 that the Sons of *Levy* slew by the Command of *Moses* for their Sin of Idolatry ; nor that Fire that destroyed near 15000 for their Insurrection ; nor that grievous Plague of Fiery Serpents ; nor the great Punishment inflicted by *Moses*, for their Sinning with the Daughters of the *Midianites*, which cost the Lives of most of the Princes, and of 24000 of the People.

But to say all in a Word, what can be seen more strange and shameful to them than the general Apostacy they fell into when *Moses* was on the Mount *Sinai*, and that those Rebels made *Aaron* make them a Golden Calf, and sacrific'd to it as to their God ? Let all these Circumstances be well consider'd, and it will be seen, that a People that is capable to fall therein, is at the same time guilty of all Vices at once, and especially of Folly and Extravagance. They say they were brought out of the Land of their Enemies by the greatest and strangest Miracles that could be ; so that there is not a step of their Life wherein the wonderful Power and Goodness of God is not express'd towards them ; this God forgives all their Murmurs and all their Incredulities ; instead of punishing their Disturbs, he bestows on them Meat and Drink where there never was any before, and fully satisfies the meanest and lowest of their Desires.

Nevertheless whilst they knew their Deliverer and their Conductor was on the Mount with the same God, receiving Orders for their Conduct, a sudden and ridiculous Fear siezes them ; they are troubled at *Moses* his stay, and without knowing why or wherefore, require of *Aaron* a

God to march before them; they force him to make a Golden Calf, which they set on an Altar; they call it the God that brought them out of *Egypt*, and give to this pleasant Divinity made of Bracelets and Ear-Rings, the same Honours and Praises as they owed and were wont to give to the true God, Creator of Heaven and Earth, which had chosen them from amongst all People for his Favourites.

One must needs have lost their Senses to imagine this People should suffer that this Passage should be added to their History, and that they should do it to acquire the admiration of other Nations; could they think their Glory had not been compleat without it? Is it not on the contrary a stain that never can be washed out, and which Posterity will for ever tax them with? And is it not rather one of the strangest things in the World, that this Action should be come to our Knowledge, and that this whole Nation should not have us'd all their indeavours to suppress the Memory of it, much less to invent it against themselves, and to suffer to add to so many things that might have serv'd to make them be consider'd, a Passage that covers them with shame to all Eternity.

And we find that *Josephus* manag'd the Interest of his Nation so different a way, that he chose rather to expose himself to the reproach of violating the Law of History in suppressing this Crime publicly committed by the Jews in the Wilderness, than to expose them to the shame of all the World in divulging it.

How could it be also that the Rebellion of *Corah* should be added to this History which was so shameful to all his Posterity? Was there

no Cause of fearing least some or other of his Family to free them from this disgrace, would have discover'd the falseness of it? Wherefore should they rather than others bear the Burden of this disgrace? Had they cast Lots for it? Was it a thing they could not avoid? And is it not evident that if it had been a Fiction, all the whole Family together would have oppos'd it, and would have desir'd the Authors of this Fraud to have sought out other Flourishes to enrich their History?

But if the Dying Words of *Moses* be consider'd, that Threatens this People with so many Calamities, and so many Curses; and that after reproaching them with all their Rebellions, farther declares to them that they will commit yet far greater, and for their Punishment they shall fall into endless Miseries; that they shall see themselves trodden down with Enemies, and reduc'd to such a strait, that they shall see their Cities destroy'd, their Wives and Daughters ravish'd, and their Sacrifices abolish'd. And to conclude, that they shall be carry'd away Captive, and dispers'd over the Face of the Earth, to be a Shame and Reproach to all the World; I say if all this be consider'd, I cannot tell what one must be, to imagin that this People could combine with any body that had us'd them so sharply. But it is most of all to be observ'd, that these are not only bare Discourses of one that would terrifie his Followers, and only Threatnings of what Evils should befall the Jews if they fail'd observing the Law. If they in some places appear'd Conditional, in others they are Positive Prophecies, which declare they will absolutely Transgress this Law,

as indeed they did, and that all these Evils shall fall upon them, as also it hapned. What likelihood is there then, that the Jews should be so simple, or rather so stupid, to suffer such Prophecies to be added to their History, and that in a design of Honour to their Nation, they should consent to a thing that must needs turn to their shame and disgrace? For could they not see that if these Productions prov'd false, their Religion would pass for a Cheat, and they must of necessity lose the Credit they had got all the World over; and if indeed they fell into these Miseries, they should be esteem'd the worst of Men; and instead of any Comfort, were only to expect the scorn of all Men, of falling into the Miseries they were warn'd of, and to be fallen in them for having drawn on themselves Gods Indignation for the breach of his Law.

So that whatever Liberty one gives to the Imagination, it produces nothing but Chimera's; *Moses* did not abuse the Jews, he could have no such design, and if he had, it was impossible he should succeed in it by the ways he took; neither were the Jews of Intelligence with him, to impose upon their own Posterity, and upon all other Nations: It was no Stranger that made use of this way to make them believe either by what he found Establish'd amongst them, or by Tradition, or by Writing; and it is as unlikely that the Jews should be concern'd in this Imposture with any body else, as with *Moses*.

This is a little of what might be said on this large Subject, for it is not to be thought one can relate all the Proofs this Book gives  
of



of its Truth ; the more one thinks of them, the more they do discover themselves to us ; it is an Inexhaustible Spring of Light, and without being at the trouble of explaining them, one finds the Language and Stile of this Book is not the Production of Man, nor of human Wisdom. That nothing is more different from the ways not only of Impostors and Cheats, but also of those that are called Prudent, and Wise Men of the World ; that it is a Stile very singular, and quite different from that of Men, which act by their own private Spirit, and that therein is not discovered common Passions, common Interests, nor Prudent, nor Politick Ends, as is usually seen in others. And to conclude, that it is impossible so much to divest human Passions, as one must to produce such a Work, wherein so little of Man doth appear.

Nevertheless this Book is, we have it, and it was not Chance nor Fortune made it. It hath been, and is the most considerable Object that ever was in the World ; for Two thousand years the most considerable People in the World were so enamour'd with it, that they never let it out of their sight : From the Hands of this People it fell into the keeping of Christians, that is, it was spread over the Face of the whole Universe. And now at the End of Sixteen hundred years, these two Nations, diametrically opposite, still consider it with the same Veneration, dispute of the right meaning of it, and therein equally find the Original right they pretend to the Kingdom of Heaven, wherein they both think no others have any Intrest.

Who then durst presume to say, That he may chuse to be any way concern'd in a Matter of this importance? And who is it can forbear, and lay this Book aside as it is, without being satisfi'd whether it be true or false, as a thing that were indifferent, or of which the Truth were not to be found out? Or who can be so obstinate to go on Head-long against such an abundance of Truth and Light, without any other ground but his own Humour, and presume to determine from the dark Dungeon where Nature has exil'd them. Miserable Light of his weak Reason, that there is no other Being in the whole Universe can Effect such great Wonders, and that they are nothing else but a Parcel of Tales and empty Visions.

But the Reason some Persons are not convinc'd with Proofs that are so plain to others, is, because their Intrest and Passions so take them up, that they see all things else only at halves. This is the true cause of all those Doubts that are form'd against Religion, because indeed there is nothing so contrary to our Passions, as the Life it commands us to lead. And so it is no hard matter to understand that it opposes a thing that directly attacks them, and that cannot be settled but by their Ruin.

This may very well happen in this regard, seeing it is observ'd even in Natural things; and if sometimes the meer Imagination of an Event one does not like, though it be impossible it should come to pass, makes one fancy as if one really doubted, when indeed one has no Cause to fear; how much rather when we are absolutely forc'd to quit what is most dear to us in the World, will it be more capable to dazle,  
and

and make one doubt of a thing, to the belief whereof the Heart should be as much concern'd as the Mind?

One knows, for Example, a Person of great Sense and Wisdom, but so struck with the horror of Death, that one asking him if he would not lay his Life there is a City call'd *Rome*, if there was any thing to be got by it? the party freely answer'd, No. This Doubt certainly had never befallen him, and he could never have scrupl'd in the least at any thing else could have been said to him on this Matter. But at the Instant the Idea of Death offer'd it self to his Mind, it wholly took up his fancy. All the Evidence that *Rome* subsisted, vanish'd away; and if there came not some real Doubt that all one said was false, there past at least something in his Head, or rather in his Heart, that made him act as if he had effectively doubted.

I know no body will own that the Love of Pleasures, and of this present Life, will blind Men to this degree, and that every one pretends their Doubts are very Sincere, and that the unwillingness Men have in not believing Matters of Religion, proceeds only from their Understanding. But it is not necessary to press Persons upon this Point, because one cannot well make them see that in their Heart, which they cannot see there themselves; for the Motions of the Heart are not like those of the Understanding; these latter are done either by Progress, or by a quick and clear Light, which makes us take up Resolutions, and that set us on Action; and it is impossible we should feel them, and not know them. But as  
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for what we do by the Inclination of the Heart, it is quite different; these are certain hidden Springs, born with us, which incline us to things without any Progress of Reason, and almost without Knowledge; and thence it is that without due consideration and timely care, it is almost impossible not to be deceiv'd; the Heart, if it may be so said, so mingling it self with Reason, or rather becoming so much Master of it, that it is the Principle of all Actions, yet so, that one scarce perceives that it is any way concern'd.

But let those that doubt, at least own, That they do not do their utmost to be enlightn'd, which can proceed from nothing but the Will. They will easily own this, if they are in the least Ingenious, because they cannot deny but the whole Life ought to be employ'd in seeking out so important a Truth; whereas they have scarce ever minded it, and that of all things, it is probably what they have least thought of.

When one shall have obtain'd of them this sincere desire of seriously applying themselves to inquire after the Proofs of Religion, it will be no hard matter to carry on the Evidence of it farther, in taking the Course we have laid down: For beside, the Matter of Fact, whereof we have given a Specimen in this Discourse; there are an infinite Number which depend on the Judgment, and which present themselves in heaps, when one diligently Reads the Scriptures. It is to those one ought chiefly to give heed, because they have this advantage, that in perswading the Truth; they also make it to be belov'd, without which all signifies nothing: It's  
true

true there are but very few so qualify'd as they should be, that is, to have a kind of relish of Truth, and a sincerity of Heart, which very seldom meet together. But we must at least endeavour to have it our selves, and impart it to others, and awaken in them the Thoughts they must have soon or late, if they intend to believe so as may be to their advantage.

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*The End.*

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Appro-

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## Approbation of Doctors.

**WE** whose Names are here under-written, Doctors in Divinity, of the Faculty of Paris, Confess we have Read a Small Treatise, call'd A Discourse upon the Proofs of the Books of Moses. All those who Read it will find much advantage and satisfaction thereby; for although Faith be sufficient to Enlighten a Christians Mind, and to perswade him of the Truths God has been pleas'd to shew him : Nevertheless, when Reasons to believe, are join'd to this Faith, and that one is inclin'd by clear Testimonies, allowable by their own Authority, to admit of these revealed Truths, this Creates in the Soul, a Light which fills it with Joy and Peace, Deus autem solatii repleat vos omni gaudio & pace in credendo ; This doubtless will arrive unto those that will Read th<sup>e</sup> small Treatise with a desire of being instructed, seeing therein is shewn the History of Moses, his Government, his Miracles, his Books, &c, all grounded with so much Evidence, and bearing a Relation to Jesus Christ our Divine Mediator, that these Proofs alone were sufficient to convince them, if Divine Faith did not determine the Matter. It is what is our Judgment  
of

*of this little Treatise, which contains nothing  
contrary to the Catholick Faith nor to good Life.  
Dated at Paris the 1<sup>st</sup>. of May, 1672.*

Le Vaillant, Curate of St.  
Christophers.

Grenet, Curate of St.  
Bennet.

Marlin, Curate of St.  
Eustach.

Labbe.

Petit Pied.

T. Roullard.

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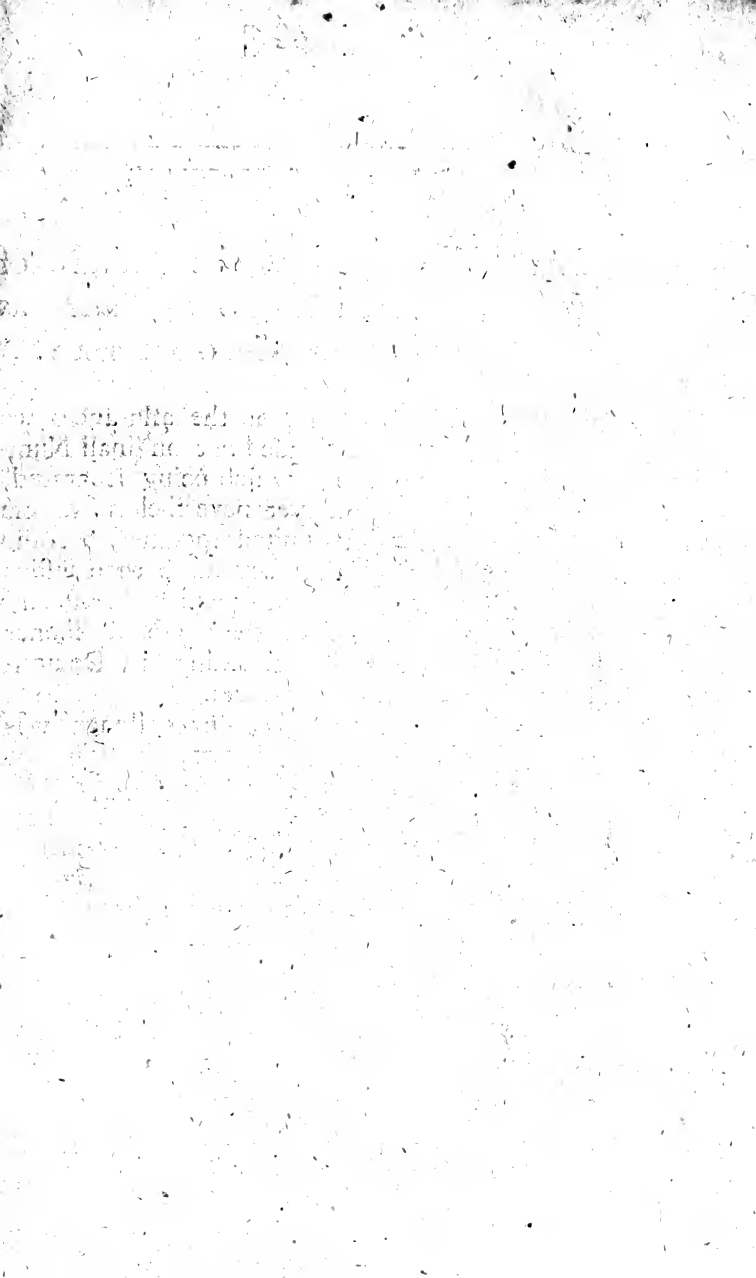
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# ADVERTISEMENT.

**T**His little Discourse which follows, though very imperfect, was not Esteem'd unworthy to be added to Monsieur Pascall's Thoughts, as well because 'tis agreeable to his Notions, as also for the greatness of those it insinuates; for whatever Truth it contains, it is nought else, to be plain, but an Idea and wish, the Execution whereof is difficult, and a great distance off. But it is not impossible, and that, in a matter of this Nature, sufficeth to incline, and it may be, oblige some or other that think themselves capable, to ingage farther in the business. If some did but begin, others may advance the Work, each may add something according to their Capacity, and probably, there might soon enough be found, if not to shew the Truth of Religion, in a way as Geometrical as is shewn, that, for Example, a certain crooked Line, may always tend to a certain right Line, without ever touching it; both the one and the other being even continu'd for ever; at least, to prove it with as much conviction, and to leave the more satisfaction and light in the Mind.

That





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That there is another kind of  
 DEMONSTRATION, and as  
 certain as that of GEOMETRY.

**T**HE greatest part of the assurances we have, are grounded but on small Number of Proofs, which being separated, are not Infallible, and yet nevertheless in some Circumstances, being united together, become so strong and clear, that they more than suffice to condemn those of Extravagance, that should offer to deny them, and there would sooner Doubts arise in the Mind touching any Demonstration whatever, than of them.

That the City of *London*, for Instance, was burnt some years past, it is certain, this is not truer in it self, than that three Angles of a Triangle, are equal to two Right Angles; but it may be said, it is truer in relation to Men in general. Let every one hereupon Examine if he can so much as doubt, and consider by what degrees he acquir'd this certainty, which one finds to be more intimate, and of another Nature, than that which comes from Demonstration, and every jot as full, as if one had seen that conflagration with their own Eyes.

Nevertheless how many be there, that not having heard twenty times of this Accident, at the first time would, it may be, have lay'd even  
 hand

hand that such a thing hapen'd ; it may be two to one the second time ; then afterwards upon farther Thoughts, they would lay a hundred to one of it ; at the Fourth, a thousand to one ; and at last, at the Tenth time, they would even venture their Life of the Truth of it : For this Multiplication is quite another thing than that of Figures, in which the addition of one Figure does so mightily increase the whole : As for Instance, if to the Twenty four Letters one should add one more, this would cause an exceeding Multiplication of Words, that might thereby be compos'd ; the Reason is evident, for to whatever part the Addition of one Number can set Multiplication, the Infinity is always a great distance off ; whereas on the other hand, from the Second or Third Proof, as they are stated, one may attain the Infinity, that is to say, the Certainty that the thing is.

So that as a Man would be counted a Fool if he should stagger ever so little of loosing his Life, if with three Dice, one should throw Three sixes twenty times following, or to be an Emperour, if one mist, yet there is infinitely more extravagance to doubt that the City of *London* was burnt ; for it is easie justly to know the odds of this Wager or Game, and in how many times one undertakes to throw three Sixes. But it is not so with the Proofs that makes us believe this Fire. It is not a thing can be assign'd, and as infinite as numbers are, there be not any can determine it. We plainly perceive that is a thing of another Nature, and that we are no less certain of it, than we are of first Principles.

For to what degree soever one stretch the difficulty of a certain hazard, as for Instance, to make a blind Man at the first dash find out exactly a Speech of *Cicero's*, by taking the Letters hap hazard one after another, that compos'd it after having been mingled altogether. It is true, that though this be unreasonable to propose, yet a Man well skill'd in the Knowledge of Numbers, will justly determine, that the thing is feasible, there being no real impossibility, but that it may be effected : But as for Matters of Fact, they are certain, or they be not. There is a City of *Rome*, or there is not. The City of *London* was burnt, or it was not. There is no doubt of this. But some may say, Grant that a Man had indeed set the Letters in order, and that one will bet whether he has found *Cicero's* Speech ; here is a Matter of Fact, and of the same kind as that of *Rome*, nevertheless one may judge what may be lay'd. It is true, but you have not seen what he has found ; if you had, the matter had been out of doubt ; you would know for certain if it were the Speech or not. It is the same of *Rome* ; the things that prove there is a City of that Name, shews it us as plain, as if we had liv'd there all our Life ; there is no difficulty in the Case.

So also the certainty one has that *Rome* is, is a Demonstration in its kind, for there are several sorts of Demonstrations, and one attains to know them by other ways, than those of Geometry, and also by plainer ways, although one do not, it may be, so well perceive the progress of it.

All things that do not depend of hazard are of this kind, and it is certain, there be some things

things that the multiplying of all the Figures in the World, can never attain to : For Instance, Take an Idiot, set him in the first Presidents place, and bid him make a Speech ; is it possible to assign how likely it would be, that he would not Word-for Word, hit upon the last Speech the President made? No certainly, and the Reason is, because the things of the Understanding, and the Mind, are not of the same Nature, as those of the Body.

If one found out a Speech of *Cicero's* in ranging, by hazard, a Printers Letters, it is plain this may be done ; this is nothing, but assembling Bodies, which is possible in the infinite. But to find a Speech by thought, is quite another thing ; for a Man never says a thing but because he will say it ; and he cannot say any thing, but what the Light of his Mind discovers to him ; so that he only sees as he has more or less Light. And there are an Infinite Number of things, where it is impossible this particular Light of each Mind, can attain, as there are many things, to which the Light diffus'd into all Men being united together, cannot reach. It is evident that if this Man acted as a Machine, it would not be impossible but hazard might direct him to that Speech, and the difficulty of the wager may be assign'd. But of what one thinks, it is certain he could never hit of it, and that the Light of his Mind, according to which he must go, can never lead him that way.

It may haply be said, this Man may act as a Machine, and only pronounce Words which signifying nothing in his Intention, might express the Thoughts of the first President. But it is what

cannot be, because it is impossible a Man can so far divest himself of Sense; he must only desire to retain the design of moving his Tongue, and so he would not pronounce one Word; if he stirr'd it to speak, it would be only Words that he before had form'd in his Head, and that being put together would signify nothing, because he would put them together though they signifi'd nothing, and so would not make a Speech that had any Sense; or if he would that their putting together should signify any thing, it could not be the Speech whereof he had no Notions; see here a thing that consists only in Multiplications, and yet where-to it is impossible, chance should ever attain: And what is Admirable is, that this divers assembling of Letters that Composes a Speech of *Cicero's*, extending to all Languages, are incomparably in much greater Number, than the Words of the *French* Tongue that the President spoke; and that yet nevertheless, it was not impossible but this Speech might be hit on, and that it is evidently the same this Man found out. But it is, as has formerly been said, that the Hand that ranges these Letters at hazard, is it self in the Hands of Chance; and that this Man that speaks, is govern'd by a Will, and a Mind, that are not at all subject thereto; hazard never making a Man act against his Will, nor lifting him above his Understanding.

It may easily be shewn that the Wager that *Rome* is, is of this Nature, and that hazard has nothing to do with it. For of all those that have said there is a City so call'd, there is not one but have had a Mind to say so, but knew what they did in saying so, and that

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also had some End or other in saying it. All which things have no dependance at all upon hazard : And as it cannot be but amongst them there were great Numbers that knew this City was not, if it had not been in Effect ; one must be out of their Senses to imagin, that hazard should make them all have Reasons to chuse rather to stand in this Lye, than to tell the Truth, or that all should desire so to do without any Sense or Reason. It is needless to urge this any farther, it would but weaken its force to Dilate more upon it to those that do not comprehend it at first view. But one may boldly affirm, it is impossible but it should be felt as much as a first Principle, and that if the Existence of the City of *Rome*, be not demonstrable to those that have not been there ; it follows, there are things not demonstrable, which are more certain, as may be said, than Demonstrations themselves.

Christian Religion is undoubtedly of this kind ; and whosoever had Understanding, Knowledge, and Reading sufficient, and would diligently apply himself thereunto, would plainly and easily make it out.

For let one seriously think of so many great and wonderful things as have accur'd for these Six thousand years past in the view of all Men, and whereof Foot-steps are to be seen throughout the whole World, and the Antiquity of the History that contains what is known of greatest Antiquity in the same, the Verity whereof has never been question'd by any. Let us consider of the Reflections Nature may be induc'd to make upon the Events and Mysteries which are taught us by the Christian Religion ; the manner

ner how things have past down to us, of the Stile, Uniformity, and Education of those that have transmitted the Holy Scriptures to us; of the Profoundness of the Truths, they above all other Writings have discover'd to us, as well touching the Nature of the Divinity, as that of the human Nature; also concerning what relates to Vertues and Vices. Let the infinite distance be consider'd, which there is betwixt these Holy Persons, Notions, and their manner of Thinking, Expressing and Acting, from that of all other Men, and you would think them to be quite another thing. The original Perfection they so peculiarly enjoy'd, shews that all that ever was spoke by Men that seem'd to favour good Sense, is only a weak imitation of their Copy; and also that the Spring of their Errors, and Abjurations, is only a gross depravation of their solid Works: And the Means whereby all we believe is Establish'd, has hitherto subsisted, doth yet subsist, and will in all likelihood subsist as long as the World indures.

To conclude, let all that so many great Men have writ on this Subject, be summ'd up, and let what they omitted be added thereunto, for that's but just, because the weakness of Man's Understanding, not admitting him to see things but imperfectly, the abundance of what he discovers does infallibly shew that which is yet wanting. I say let them consider all this, and seriously ponder it, and it will be evident that such an Accumulation of Proofs may be shewn for the certainty of our Religion, that there is no Demonstration could be more convincing, and it would be as hard to doubt of it as of a Proposition



Proposition of Geometry, if one had nothing else but the very light of Reason to direct us.

For although it may be in the strictness of Geometry, one may not be able to shew that these Proofs severally are not indubitable; nevertheless being put together, they have such a force, that they do more fully convince ones Reason, than all that does that Geometricians call Demonstration; and the Reason is, because Proofs of Geometry do only for the most part impose a kind of silence, without diffusing any Light in the Understanding, nor shew the thing plainly; whereas these do, as one may say, lay it open before ones Eyes, and that because they are adapted to our Capacity, and we comprehend them with more care and safety, than we can Principles of Geometry, whereto few Heads do reach; insomuch as infallible as these Demonstrations seem to be, Geometricians themselves are oftentimes puzzl'd and deceiv'd in them.

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F I N I S.

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